

PSYCHO-ANALYSTS
ANALYSED

BY

P. McBRIDE

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BY

P. McBRIDE

M.D., F.R.C.P.E., F.R.S.E.

WITH INTRODUCTION BY

SIR H. BRYAN DONKIN

M.D.(OXON.), F.R.C.P.



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PREFACE

IN the following pages I have endeavoured to show how Psycho-analysis impresses me. Since retiring from practice it has been possible to make my reading more catholic and to pursue further any subject which excites my curiosity. Owing to the frequent mention of Freud in recent literature of all kinds, there sprang up a desire to know more about this new cult. Thus I came to read first one book and then another, and the more I read the less could I avoid the conviction that what purported to be a new science rested upon quite unsatisfactory foundations.

As it appeared to me, in order to become a Psycho-analyst it was necessary to assume certain things, such as (1) an Unconscious Mind in the sense of Freud; (2) that all dreams are significant; (3) that there exists a dynamic Psyche. Then I read again, looking for proofs of these improbable propositions and failed to find them.

In the first two chapters are given what I sincerely hope may be found an unprejudiced account of the theories and practice of psycho-analysts. I have in the next attempted to show that the connexion between brain and mind may fairly be assumed to occupy a position more dignified than that of a mere working hypothesis. In Chapter IV will be

found a criticism of the position and theories of Psycho-analysts. The views of medical men on the subject are next dealt with, and finally some general conclusions are suggested.

With a view to giving chapter and verse for certain statements, it has been necessary to quote freely from the writings of others, and for this reason I trust that the reader will excuse the frequency of inverted commas. In order to criticize freely and fairly, it is often desirable to give the words criticized so that all suspicion of prejudice may be avoided.

I have throughout endeavoured to be fair and to look at the question whether Psycho-analysis deserves a position in scientific medicine from an unbiassed point of view. To me, after careful consideration, it has appeared that it does not, and my reasons will be found in the following pages. If I am right, it becomes evident that this aspect of the matter should be brought before the profession. If, on the other hand, I am wrong, it will be incumbent upon believers in Psycho-analysis to supply such proofs as they can adduce to show that they are right. It may be urged that in dealing with the relations of mind to matter no such finality is possible. In that case, it behoves psycho-analysts to demonstrate that their views are at least in accordance with probability. They cannot be permitted to treat mere hypotheses—and those highly improbable at best—as legitimate premisses upon which to found their arguments. All this should be obvious to most educated readers, but yet it must be confessed that Psycho-analysis has obtained adherents from the ranks of medical men, and I

cannot but wonder whether they have realized the frailty of the foundations upon which it rests.

My experience from having taken part in a correspondence in the columns of the *British Medical Journal* of last year (1922) is that psycho-analysts seek to elude discussion by enveloping the arguments of their opponents in clouds of strange words and theories with which they at least hope to overwhelm the more innocent reader. Sometimes they vary their methods by using tenuous hypotheses as facts—in short, they trust to obscurantist tactics. I venture to insist upon these points here, because it seems to me that the time has more than arrived to decide whether the new cult is worthy of the position it appears to have attained owing to the support of certain medical men and a section of the public. If it does not deserve this position, it is high time it was evicted. As neither its supporters nor its opponents are capable of giving an unbiassed verdict, I am content to leave the matter to the common sense of the profession.

In conclusion, I should like to express my thanks to Sir Bryan Donkin for much kind advice, and more especially for contributing an introduction which, coming from the pen of one so well known in various departments of medicine and science, cannot but add much to such value as this essay may be found to possess.

P. McBRIDE.

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INTRODUCTION

By SIR BRYAN DONKIN, M.D. Oxon., F.R.C.P. Lond.

HAVING undertaken, at the author's esteemed request, to write this Introduction, I plead in justification only the considerable study I have made during several years of the literature of "Psycho-analysis," and the resulting opinions at which I have arrived after much reflection on what I have read, as well as on what I have heard first-hand, concerning many cases treated according to the methods of this new cult. These opinions are in general harmony with the views so clearly and logically set forth in this book by Dr. McBride, and I desire to note that they have been formed without any prejudice whatever regarding the stress laid by the founder and other leading exponents of psycho-analysis on the dominant importance of the sexual emotions in the formation of human character. They have been based primarily and mainly on what I deem the unjustified claim made by these writers that their initial assumptions and the deductions therefrom which permeate their theory and practice are scientifically grounded. Some, at least, of the chief promoters of this cult, including Dr. Freud himself, claim for the "discovery" of the

Unconscious Mind a rank of equal scientific importance with those of Copernicus and Darwin.¹

It is the chief aim of Dr. McBride's book to emphasize the conception of the "unconscious mind" as a pure assumption, and to show that the psycho-analytic teaching, resting, as it does, wholly on this assumption, has no right to the title of "discovery."

Seeing that no serious attempt has been made by leading psycho-analysts to defend the validity of their fundamental postulate of the "Unconscious Mind," it is not surprising that the majority of their medical followers and considerable numbers of the general public simply accept Psycho-analysis as an article of faith, and cast aside, or explicitly repudiate, all discussion of its principles. As one of the many instances of this attitude, I quote from some correspondence on Psycho-analysis that appeared in the *British Medical Journal* during the winter of 1922-23. One writer, an unquestionably sincere upholder of this doctrine, in the course of defending his opinion that psychological study should be kept apart from the physiological study of the brain and nervous system, and that hopeless confusion must result from the mixture of psychological and physiological terms, pronounced emphatically that "wild horses would not drag him into a discussion of the relationship between mind and matter." And another writer, touching on this point, said, "materialistic investigations" (*sic*)

¹ See, for instances, Dr. Freud's "Introduction to Psycho-analysis" and Dr. Hamblin Smith's recent book on the "Psychology of the Criminal."

“ have not led us very far, but, fortunately ” (*sic*) “ mental symptoms have a psychic aspect as well as a physical one.” But, though the last-quoted writer states his reluctance to enter the discussion, he signally fails to explain his most essential terms, and leaves the reader in complete darkness as to what different meanings, if any, he attaches to the words “ psychic ” and “ mental.” Both of these writers, in common with many others, pronounce a divorce between the conceptions of “ brain ” and “ mind,” and, seemingly, set up another which is virtually at one with the Freudian dynamic “ Psyche,” and thus, in effect, actually divorce the very study of physiology from that of psychology. The author of this book, however, has thoroughly recognized and, as it seems to me, successfully tackled the great difficulty that always meets such critics as essay to hold fast their elusive opponents to the main points at issue.

Again, most psycho-analysts protest that no one is competent, or has a right, to discuss the grounds or the practice of psycho-analysis unless he has himself carried out or been personally subjected to psycho-analytic examination. Such an attitude on the part of medical practitioners may attract or even completely satisfy the large section of the semi-educated public which is seeking for new things, but it is manifestly sophistical—a mere gesture of retreat in avoidance of forced surrender. It would seem, however, that Dr. McBride’s skilful management of his logical “ wild horses ” may possibly help to clear up the judgment of many members of the medical profession and others who are now

halting between various views concerning both the theory and practice of the new creed. For Dr. McBride employs no deductions from boldly-assumed and improbable premisses that lack any attempt at subsequent verification.

In writing the following comments arising from my study of this book, which seems to me to stand apart from nearly all the other dissentient criticisms of Psycho-analysis that I have seen, by reason of the lucid expression and dispassionate fairness of the author's statements and inferences, I make no pretence to add to the force of his main arguments.

I

It is important to note that this book is entirely free from the frequent fault among controversialists of allowing mere disapproval or dislike of their opponents' conclusions to influence their judgment on the soundness of the arguments from which these conclusions are drawn. Some psycho-analysts, in propagating their views, or, much less often, in replying to written criticisms, are apt to attribute to their opponents either a religious or moral objection to the deterministic philosophy which they appear to regard as something peculiarly appertaining to themselves, or a condemnatory attitude, taken also on moral grounds, to the prominent part assigned to the sexual instinct in the Freudian exposition of psychology. Such writers fail to recognize that any scientific man, medical or otherwise, who rejects the Freudian doctrines, is as consistent in holding deterministic views as any other man,

whether a Freudian or not, can be; and, further, that no one who opposes the Freudian doctrines on scientific grounds has done so, or is likely to do so, because he may have a predilection on one side or the other of the long-waged and wordy war about the terms "Free Will" and "Necessity." It is hard to avoid a strong impression that an imperfect notion and crude acceptance of a doctrine that regards the human animal as wholly motivated by his emotions in all his actions has led some writers to infer that all the many so-called emotions, the lists of which vary even as the opinions of the writers who discuss them, are to be attributed to the primitive instincts of self-preservation and of the sexual urge which provides for the continuance of the race. To these two instincts, it may be remarked here, some psychologists now add a co-ordinate "social" or "herd" instinct.

But surely full account should be taken of various other emotions, which, in the course of development of the human *individual*, are to an important extent produced by the action from without of innumerable social influences, including some of the æsthetic emotions, and many so-called moral emotions which are more or less vigorously employed in inhibiting or controlling the expression in action of the primitive instincts. Most of the characters of individual humans that we are able to study are certainly neither wholly "inborn" nor wholly "acquired," but are the inseparable products of inborn potentialities and various stimuli or influences arising from external circumstances; and many of the greater or lesser emotions, comprising generally what

are called "moral," are largely indebted for their development to the faculties commonly described as intellect, reason, judgment, will, etc. At any rate, such a view as this is not incompatible in any way with the strictly scientific conceptions of deterministic philosophy. And it must be remembered, in reference to the Freudian teaching and to practical experience generally, that the whole philosophical dispute about Free Will and Determinism really concerns social life and action no more than the actual conduct of most educated persons, including philosophers of all colours, depends on any academic opinions they may hold on the relation of "mind" to "body," "brain," or "matter"; on the meaning of the term "causation"; or on the controversy between materialism (mechanism) on the one hand, and immaterialism (spiritualism) or "vitalism" on the other. In daily life almost all sane philosophers tacitly assume a general ability to choose their lines of conduct and act on this assumption in despite of their lucubrations which may deny its truth: and on this and other presuppositions of the "reality" of an external world, of ourselves, and of other persons have rested all our words and ways, all our activities and projects, and all our attributions of praise or blame. Indeed, were Sir Arthur Conan Doyle to start the rôle of philosopher, he might consistently imagine Bishop Berkeley and M. Cabanis strolling peacefully with Dr. Johnson among the shades, all kicking together at "umbral" rocks. and crying out, "We *know* our Wills are free, and there's an end on't."

The Psycho-analysts are thus merely seeking for

a stick with which to beat the hostile dog when they gravely charge opponents with religious or moral reluctance to embrace such a psychological creed as their own which they claim to be essentially "deterministic" and based on scientific grounds alone. But this charge is the only instance of their recourse to "Science" for support. Among their opponents there are many who hold so-called "materialistic" views far more definitely and consistently than any who postulate the existence of an "unconscious mind" as a psychological power—a Psyche—necessary for the support of their whole doctrine. Such opponents maintain that in a scientific study of psychology there is no necessity to postulate any such entity or conception of Mind as a consistent and persistent Whole, whether conscious or unconscious. They regard the word "mind" as rightly applicable only to the phenomena of "consciousness," and refer both these and all other evidences of similar phenomena to the actual working of the complicated structure of the brain and nervous system. Further, while realizing, as all psychologists must realize, that only a small fraction of the operations of the nervous system can be appreciated at all definitely by the feeling organism as a whole, they cannot accept the assumption of such a vague hypothesis as that of the Freudian "Psyche," even as a mere "working" instrument in psychological inquiry. *The conception of "psyche" is barren; its introduction serves only to magnify word-play and increase confusion.* The many and various words in all languages that have been employed during centuries to express the concept of

“mind” have been used by philosophers of all descriptions for the purpose of signifying the phenomena of “consciousness,” which were recognized originally as specially appertaining to man; and if the term “mind” be so extended as to include all the unrecognized actions of the brain and nervous system which have been proved or may be further proved to exist, nothing but perplexing confusion can result. When we attribute the faculty of “mind” to animals with less developed nervous systems than man’s, or to those who have but the “promise and potency” of developing one, we surely mean nothing less or more than “consciousness”; and we imply that such animals appear to react to various stimuli in a manner somewhat reminiscent to us of human ways.

It is only man’s belief that he can think and direct his actions that has led to the *general conception and use* of the word “consciousness,” or the feeling of knowing. The term “conscious mind” is indeed as superfluous and misleading as “unconscious mind.” And here it may be asked, in passing, with reference to the Freudian doctrine of the “*unconscious repression*” of painful or otherwise unwelcome thoughts or “complexes,” whether anyone without an unbounded faculty of faith or “will to believe” can conceive of any intelligible interpretation of the last italicized words, while bearing in mind that he is confined in making his reply to the use of psychical terms alone? Whereabouts in the psychological system of the psycho-analyst does the Unconscious Repression of repulsive Complexes into the “Unconscious” fit in? It does not seem

to be identical with the Freudian "Censor," for that appears to lodge on the indefinite border of the two Freudian "minds," as indeed many of the most notable "complexes" seem to do. And, lastly, this question arises:—Could not the undoubted fact that a large proportion of human actions are executed automatically without the present consciousness of the individuals concerned in the processes, and not infrequently against the dictates of their conscious judgment, be far better studied in relation to physiological happenings and treated of in physiological terms?

Almost all current writings and discussions on and around this matter entirely ignore the conception and term of "unconscious cerebration," which occur in the works of some of the older German and at least one well-known Scottish philosopher, and were specially introduced by the late Dr. W. B. Carpenter in his important text-book of Physiology which was largely used by medical students less than two generations ago.

Much pertinent evidence is adduced in Dr. McBride's book in illustration of the views now held by many psychologists that the relation between "brain" and "mind" is so close as to justify the inference that the actual dependence of mind on brain is more than a mere working hypothesis. It is an hypothesis which covers the field of inquiry and is, at least, extremely probable. Some psychoanalysts explicitly admit that their notion of the "unconscious" mind is only a working hypothesis, but, none the less, speak of it as a scientific "discovery" of high importance. It is indeed the

question of the connexion between brain and mind which really lies at the bed-rock of the whole discussion of the matter of psycho-analysis. There is still a considerable body among students of Psychology who start their thinking with the oft-repeated assumption that an "impassable gulf" intervenes between the operations of the most elaborately integrated nervous system and the simpler phenomena of consciousness, common to man and other animals, which are now frequently classed as "mental." This class of thinkers, though they would doubtless repudiate some of the chief Freudian arguments, seems to approach closely to the position of psycho-analysts in assuming a "psyche" or non-material principle of life and mind that can be at least studied independently of any consideration of nervous mechanism. But for neither the independent "mind" of the metaphysician nor for the dynamical "psyche" of the psycho-analyst has the scientific psychologist any use. He regards these conceptions as gratuitous and non-explanatory; and in especial view of the more recent researches and discoveries, such as those of Sherrington, Mott, Sharpey-Schafer, Shaw Bolton, etc., is content to expect further light in this direction rather than follow purely speculative and deceptive gleams. Touching this aspect of the subject, the illuminating work by Mr. Hugh Elliot on "Modern Science and Materialism" (published 1919) and the "Physiology of Mind" by Dr. F. X. Dercum (published 1922) are of notable value.

II

In Chapter V of this book Dr. McBride refers to some medical writers who give moderate support to the principles and cult of Psycho-analysis. His criticism on a contribution to the correspondence on Psycho-analysis in the *British Medical Journal*, already referred to above, is worthy of special notice. This contribution is of importance in view of the position of its well-known author, Dr. George M. Robertson, and of the closure of the correspondence with an editorial summing-up on January 6, 1923, when Dr. Robertson's letter appeared. I have studied Dr. Robertson's remarks closely, but have failed to find therein any light on the fundamental differences between the psycho-analysts and such critics as Dr. McBride, or indeed anything like an approach to "simplification" of the issues. I know not how far Dr. Robertson may agree or disagree with the main lines of psycho-analytic treatment; but far from classing him as a moderate supporter of psycho-analysis, I regard his whole letter as a clear and outspoken defence of the grounds on which the whole teaching of psycho-analysis rests. He ends his letter with these words :—"It is necessary not only to read and understand the doctrine of psycho-analysis, but also to put it personally to the test of clinical experience before expressing decided views about it." One must suppose that Dr. Robertson is aware that psycho-analysts teach that beginners in the practice of this cult must proceed with confidence in its principles, and that the patient, in order to attain success, must always be

ready and willing to undergo the necessary examination and follow the doctor's directions. It is impossible to understand why it is necessary that the theory of psycho-analysis, purporting to be based on a scientific discovery of the first importance, should, alone among all other scientific studies, demand on the part of inquirers a preliminary conviction of its soundness before any examination has been undertaken to test its truth.

III

In making some final remarks on the practical and therapeutic aspects of Psycho-analysis, I wish to separate them as clearly as possible from the foregoing criticisms of the theory which underlies the practice of this cult. The soundness of any theory must in no wise be estimated by moral or sentimental approval or disapproval of its practical applications. But those who believe any given theory to be fundamentally unsound and in all probability unverifiable will regard the following considerations as justifiable and necessary in this instance.

(a) It is well known that recently, and notably during and after the Great War, there has been a largely increased number of practitioners of psycho-analysis. It is equally well known, as may be gathered from opinions expressed by some of the adherents of this school as well as by some of its thoughtful critics, that, quite apart from the occurrence of numerous therapeutic failures, several dangers of various import are likely to arise in the

course of psycho-analytic treatment. Some of these dangers and drawbacks are alluded to by Dr. McBride. Medical men, either in the course of their practice or otherwise among their relatives, friends, and other acquaintances, have met with cases which have not improved, but become worse after this treatment which is generally said to be of necessity considerably prolonged over a period of weeks, months, or even years.

(b) In some cases, probably many, the transfer of sexual emotion on the part of the patient from certain other persons to that of the psycho-analyst physician has taken place. This danger has been emphatically signalized by authorities on Psycho-analysis. Though I cannot enlarge here on this point, or on the other important matter of "suggestion" by the psycho-analyst to the patient, I will quote the following extracts from a recent book, "The Psychology of the Criminal," by Dr. Hamblin Smith, an earnest and fearless disciple of Freud. In one place he writes :—" Nothing has to be more avoided in Psycho-analysis than any trace of suggestion by the psycho-analyst," and on this point he is supported by the chief adherents of his school. But I would strongly urge that this warning is extremely unlikely to be always or indeed very generally followed, and that sometimes at least it is certainly not followed. In another place Dr. H. Smith, referring to the possible or even probable risk, during the process of psycho-analysis, of the transference of the patient's feelings towards other persons (whatever the feelings may be) to the psycho-analyst, writes :—" It will be seen that

psycho-analysis is a method of great difficulty, requiring knowledge of a special technique, much experience, and perhaps certain gifts which are not possessed by all. It is a trying process for the psycho-analyst; until an attempt has been made no one can conceive what a severe strain it is." It is clear that, if this be the case, which surely cannot be doubted, very few persons are likely to combine all the qualities necessary for the proper practice of psycho-analysis.

(c) Psycho-analysts seem to be at variance as to whether intelligent or dull patients are the better subjects for psycho-analysis, but it is not clear whether the "better subjects" are those most agreeable and responsive to the treatment, or those most likely to be cured by it. Some of them, says Dr. H. Smith, regard lack of intelligence as a great handicap to the method, but he states that he had "some success in dealing with subjects who are far from intelligent." I have much reason to concur with the view that a certain degree and kind of intelligence and of general disposition is necessary for a patient to respond to psycho-analytic examination, and that the larger number of human beings, lacking these qualities, would not be ready to undergo, or, if they consented, to continue, this kind of treatment.

(d) It might well be expected that cases would occur in which the repeated attendances very often required of patients have caused them to discontinue the treatment on economical grounds alone, whether or no they felt better for it. I have personally known of such cases. But to substantiate them in

writing is clearly impossible for reasons that are sufficiently clear. And for some such reasons, to be gathered from books on psycho-analysis, it seems as impossible for psycho-analysts to report or in any way publish their cases in such full detail as would be required by medical readers or medical or other societies when any matter of importance or novelty is offered to them for study or discussion. Thus the available evidence concerning the results of treatment is confined mainly to the more or less scanty *ipse dixit* of the practitioner, who, from the very nature of the inquiries made of his patients, cannot risk the slightest possibility of their identity being revealed. In spite of this difficulty or rather impossibility of recounting sufficient details I have satisfied myself that there have been some practitioners who, even if it be granted that they were acting in good faith, have been convinced of their belief with surprising rapidity, without any previous training or inclination to scientific or philosophic methods of thought, but have apparently succumbed to the fascinations of a definite, alluring, and easily adaptable formula of faith and practice.

(e) It remains to consider shortly the kinds of persons who tend to consult many doctors, and chiefly such as specialize in "mental" or "nervous" disorders, among whom at the present time are numbered many psycho-analysts in Britain and the United States, not to speak of Germany or other countries. In medical language these persons are usually styled "neurotics," and this term has become almost popular. Otherwise they are referred to as sufferers from "nervous breakdown," or from

“functional nervous disorders,” which latter term up till thirty to forty years ago or later was mostly used as a euphemism for “hysteria” or as a screen for doubtful diagnosis, but now serves to denote a multifarious group of ailments named “neuroses,” “psycho-neuroses,” and such others as have been indicated above.

The great majority even of civilized populations cannot be called either “intellectuals” or the subjects of much trouble about their own health. (I use the word “intellectuals” here rather in the modern slang sense of the word, not necessarily implying the higher degrees of intelligence.) It is among the considerably large minority, which includes the intellectuals and various others of higher grades of intelligence, as well as great numbers of such as may be fairly described as unduly self-conscious and introspective, where far the largest group of persons who incline to read medical and psychological books and to seek the advice of specialist doctors are to be found.

It is certainly well recognized by medical practitioners, and perhaps most of all by those in large general practice, that most of the “nervous” maladies often met with among persons of the last-named group are frequently relieved or cured by doctors whose personal qualities and influence create a feeling of strong confidence in them on the part of their patients. There is no reason to enlarge on this by recounting instances, which are confessedly abundant, although their great importance is but little recognized by the lay public. I desire only to insist here on the extreme difficulty which

must confront all reflective doctors who essay to demonstrate any special and generally communicable method of therapeutics as definitely superior to many others for dealing with such cases as have just been indicated. *Psycho-therapy* in one mode or other has been practised since the origins of medical art long before the birth of medical science strictly so-called. In the popular mind at least, and to some extent among medical writers as well, this term is often used as synonymous with Psycho-analysis, and the style of the "New Psychology" is very frequently employed and understood in this sense by writers and readers of the daily journals. Nor is it seldom that the "educated" laity of both sexes ask doctors whom they meet in society whether they are "*Psychologists*," and reply in the affirmative when asked whether they mean to say "psycho-analysts."

Although I have given up private medical practice for the last twenty-five years, I have met in London and elsewhere with many instances of harm done by psycho-analysis in various ways among cases of disorders of the nervous system such as have been alluded to in the foregoing remarks; and among these were some striking examples of temperamentally introspective sufferers becoming worse than they were before treatment. Of course I am unable to verify openly any statements I make on this subject, or to justify further the opinion I hold, that this treatment is likely on the whole to do more harm than good.

I would note lastly that though the writing of this Introduction was occasioned by Dr. McBride's

request to me, and though I deem his book a model of fair, thoughtful, and much-needed criticism, I have written without knowledge of the measure of assent or dissent he may accord to some of the views I have expressed.

CHAPTER I

PSYCHO-ANALYSIS

IN spite of superior education and the spread of scientific knowledge, the times we live in are characterized by a tendency towards credulity. Thus we find highly cultured men and even scientists committing themselves to views which had they been expressed during the Middle Ages would have been put down by us to superstition and accounted for by general ignorance. We have been given not only accounts of fairies, but have been supplied with photographs of the "little people" at play, we find more or less detailed descriptions of the future life from the pens of leaders in science, while we are gravely informed that under certain conditions we may be injured or even killed by "an elemental," which, we presume, is a modern name for an emissary of the evil one. In medical matters the same spirit is abroad throughout the world. "Christian Science" has made rapid strides into popular favour, while suggestion in all its forms has revived the hopes of the sick, real or imaginary, and no doubt both have benefited those who suffered from what are called functional nervous disorders in which, as we know, the patient is ill in mind rather than in body. In such cases, faith often effects a cure, and it may not be of much importance what method is used provided only that the invalid thoroughly believes in it.

It is therefore not surprising that Psycho-analysis has caused much general interest. Thus we find it referred to in many novels, we have had the question raised as to its applicability to school children, and a certain number of medical men have adopted it as an advance in therapeutics. It is unlike all other therapeutic methods in that, as is freely admitted by its supporters, it cannot be demonstrated, as psycho-analysis cannot be conducted in the presence of a third party. Its professors, therefore, in a sense and perhaps through no fault of their own, form a closed corporation. While to some extent they differ among themselves as to details, they seem to agree on what we may term the major propositions. Before proceeding to criticize it will therefore be well to put before the reader a short account of their methods and claims.

In 1882, Breuer, a Vienna medical practitioner, saw a young woman suffering from hysteria, the symptoms of which were spastic paralysis of the right arm, occasional disturbances of consciousness, and loss of the power of speaking her own language, although she could converse in English. Breuer observed that if during the semi-conscious periods he allowed the patient to talk freely of her memories and fantasies, she was much improved for a time. As her illness had begun while nursing her father, since dead, her reminiscences were chiefly of this period. Among other things she told of a night when she was very anxious because of her father's high temperature. She was waiting for a surgeon to come from Vienna and sat by the bed with her right arm hanging over the back of a chair. She

had a dream in which she saw a black snake come from the wall and approach the patient. She wished to drive the creature away but found her arm paralysed and on looking at it saw her fingers turn into little snakes with death's heads. She remained frightened, tried to pray, but could only remember some English nursery rhymes and after this was able to think and pray in that language. Describing this scene, after which the symptoms had arisen, had the result that the speech trouble was removed and gradually in this way she was completely cured.

Freud also examined her, and starting from this basis he evolved the method of Psycho-analysis which is identified with his name and which has been accepted and acted upon by many of his followers, while others have to some extent modified the doctrines of their teacher.

Freud starts with the proposition that in mental phenomena nothing happens by accident and his endeavour has been to find the causes upon which they depend. He further assumes a psychic energy which he endows with dynamic properties that enable it to pass from one thought to another. This he has termed libido, because, according to his view, it is generally sexual. Obviously inclinations of this kind cannot in ordinary life have free play, for they would lead to misconduct and even to crime, therefore in the interests of society they must often be suppressed. The social influences which militate against gratification of such desires Freud has termed the Reality Principle. He further states that if the libido be prevented from expressing itself in action, discomfort is experienced, while the

reverse gives satisfaction. In the former case, there must be Repression and Intra-psychic conflict. Adler, one of Freud's disciples, differs from him as to the nature of Psychic energy and believes that the chief psychic urge is not sexual but directed towards self-preservation and against all repressive influences. Jung, the leader of what has been termed the Zurich school of Psycho-analysis, seems to believe that both views are correct for certain cases. He considers that two types of mentality are met with which he terms extra-vert and intro-vert. The first is characterized by much feeling and little thought, while the second shows little feeling and much thought. He would apply Freud's theory to the one and Adler's to the other.

All psycho-analysts insist upon the existence of what they term the Unconscious Mind. Indeed upon its existence the whole system is based, and were it to be disproved all their other propositions would be perfectly untenable. We shall have occasion to criticize this hypothesis later, but meanwhile shall content ourselves by describing it as conceived by them. According to Freud, it contains not only primitive instincts in their crudest form, but also all thoughts which have been repressed for moral, social, ethical or æsthetic reasons. It would seem that he assumes it to be a confined space stretched to bursting point by the dynamic psychic energy or libido which is always striving to escape into the conscious but is prevented from doing so by the Reality Principle—it is, to use his own words (Freud: "Introductory Lectures on Psycho-analysis" translated by Riviere, p. 178), "the

infantile mental life." His view as to the relation of the "Unconscious" to certain neuroses is that when an idea is striving to pass into consciousness the libido may attach itself to another which would be more satisfying to the individual, or, as he phrases it, "to the censor" and thus pass out. Thus repressed thoughts may be replaced by others which the censor allows, or the confined energy may manifest itself as a motor effect. In one case an obsession or a phobia may result, and, in the other, an hysterical paralysis as in Breuer's case, which we have already described. Obsessions may be defined as meaningless acts which the patient is impelled to carry out. There may be an impulse to do something horrible, but usually all that he accomplishes is to make an elaborate ceremonial act out of everyday things such as going to bed, washing, or dressing.

Phobias are characterized by fear of all sorts of things which under normal conditions should not inspire terror, such as open spaces, closed places, caterpillars, mice, cats, and many others, while hysterical paralyses require no further explanation.

Freud lays great stress on the mental processes of early childhood. He assumes that the infant enters the world with various sexual inclinations and that these are merely eliminated for a time by education in order to resume their sway later. He realizes that babies have no reproductive instincts, and having admitted this, states that they are polymorph sexual perverts. It is difficult to ascertain by what chain of reasoning Freud has arrived at his beliefs in infantile sexuality. He asserts that the

act of sucking, in addition to satisfying hunger, gives pleasure of another kind—"as it (the infant) sinks asleep at the breast, utterly satisfied, it bears a look of perfect content which will come back again later in life, after the experience of the sexual orgasm" (Freud: "Introductory Lectures on Psycho-analysis," p. 263). He describes the pleasure derived by the child from sucking a piece of india-rubber or its own thumbs, and again concludes that the gratification thus obtained is libidinous. As the pleasure so derived can only proceed from the mouth and lips, he calls those erotogenic zones. "The desire to suck includes within it the desire for the mother's breast, which is therefore the first object of sexual desire" (*op. cit.*, p. 264). Later the infant is supposed to discover its genitalia and this leads to onanism. The excretory functions also are said to give similar gratification and the baby is supposed to value its fæces both on account of the pleasure it derives from defæcation and also because it values its excrement as part of itself. Freud also lays great stress on what he has termed the Oedipus Complex. It will be remembered by classical readers that in the Greek play of Sophocles Oedipus murdered his father and married his mother Jocasta. It has been assumed that boys often have sexual feelings towards their mothers, while daughters are supposed to be frequently in love with their fathers—Electra Complex. It may be here explained that according to the nomenclature of psychoanalysts a group of ideas invested with emotion and repressed into the Unconscious from which they are endeavouring to escape has been termed a complex,

while the force which prevents escape has been named resistance.

We have thus seen that Freud's conception of the Unconscious mind is that it forms, as it were, a prison for thoughts which social surroundings make it necessary to suppress, that these are dynamic, and that most of them may be described as wishes. They are generally sexual because environment has demanded suppression in this direction, but the libido may be directed into other and useful channels, when it is said to be sublimated. In almost every mental process which he discusses, Freud lays immense stress upon sex thoughts. Among the few themes of our author where this element is not emphasized are his chapters on forgetting, slips of the tongue and misprints. To account for these he assumes them to be due to two opposing lines of thought.

So far we have considered the views of Freud, who may fairly be considered the protagonist of Psycho-analysis. A number of psycho-analysts still accept practically his entire teaching. We have already referred briefly to the views of Adler and Jung as to the predominating influence of sex and self-preservation respectively. The latter has to some extent widened Freud's conception of the Unconscious. He seems to believe that the Unconscious may be divided into two—a personal and an impersonal or absolute. Jung¹ believes that the libido when freed from the personal Unconscious may sink into the absolute Unconscious, “reviving what has been

¹ While using the term libido, this author is not so wedded to the sexual idea as is Freud; he considers it rather as the *élan vital* of Bergson.

dormant there for immemorial ages. It has discovered the buried treasure out of which mankind from time to time has drawn, raising thence its gods and demons and all these finest and most tremendous thoughts without which man would cease to be man" ("Analytical Psychology," translated by Long).

Now Freudians believe that the psycho-neurotic symptoms are due to retention of complexes in the Unconscious. According to them when the repressed desire is very strong the intra-psychic conflict may manifest itself as a symptom. Their object is to bring the repressed thought back to consciousness and in this way enable the patient to gain fresh control over his mind. On the other hand, Jung, if we understand him correctly, aims also at discovering the disturbing complex, but having discovered it, endeavours to make the energy so liberated useful to the character of the patient. This is rather different from Freud's view as to what he terms sublimation (Freud, *op. cit.*, p. 17). He believes that "Civilization has been built up under the pressure of the struggle for existence by sacrifices in gratification of the primitive impulses and that it is to a great extent for ever being re-created, as each individual successively joining the community repeats the sacrifice of his instinctive pleasures for the common good. The sexual are amongst the most important of the instinctive forces thus utilized; they are in this way sublimated, that is to say, their energy is turned aside from its sexual goal and diverted towards other ends, no longer sexual and socially more valuable."

We have thus indicated shortly the position taken up by exponents of Psycho-analysis. As it differs from all other medical procedures in that it cannot be carried out before a third person, it can only be acquired by practice. From such accounts of it as have been published, we learn that two methods are in vogue, (1) Free Association; (2) The Association Method of Jung.

When applying the former the patient is made to lie down, and the analyst assumes a position behind him. The object is then explained to him and during the process the physician interrupts as little as possible, his directions to the subject being merely to speak his thoughts just as they come into his mind. According to Jones ("Papers on Psycho-analysis," p. 287) the physician will notice connexions which the patient has not seen and "when these occur to the analyst's mind he has to decide whether it is a suitable moment to interrupt the patient and call his attention to the bearing of what he has said and to the relationship between various portions of the material."

The same author also tells us that the subject will often refuse to accept the interpretation put upon what he has said even when this is quite obvious to an unbiassed observer, and may show various signs of what analysts call Resistance. "A cardinal part of the analysis," he tells us, "is the finding out and overcoming of the different Resistances." We lay some stress on these quotations because it is often said that suggestion cannot enter into the question of results obtained, while it is difficult for the critic to imagine how such conversations could be

carried out excepting by making very definite suggestions.

During analysis it has been observed that a phenomenon known as Transference is liable to occur. The patient may develop very strong feelings towards the analyst. Sometimes they are favourable and sometimes the reverse. On the one hand there may be love, friendship, gratitude, or respect; on the other, anger, dislike, and even hate. It is then the task of the analyst to show that these affects—as they are called—are really applicable to some other person. In this transference we can see a considerable objection to psycho-analysis in certain cases. Thus if the patient be a young and attractive woman, and if the transference takes the form of affection, awkward complications might arise.

The association method of Jung (*op. cit.*) depends upon the use of a number of words—one hundred. The patient is told that on hearing one of these words he is to respond as quickly as possible by giving the first word that comes into his mind—thus for example, test word “head,” answer “foot”; “green,” answer “blouse,” etc. The reaction time is then noted in 0·2 second. When the reaction time of any word is unduly prolonged, Jung considers this to indicate emotion. He has found that in hysterical people there is frequently a tendency to supplement the single word required by others of an explanatory character. Sometimes the test word is repeated and when this occurs frequently with the same word it is assumed that it awakens painful memories. Jung describes a very interesting

case of theft which occurred in an asylum. One of the nurses had money stolen and the thief was probably one of several colleagues. By arranging a series of words suitable for the case and interspersing them with others of an indifferent nature and then submitting the possible culprits to tests of reaction time, he was enabled to pick out the guilty head nurse, who confessed to the crime.

After using his test words in examining a patient, Jung usually makes a second experiment by going over the test again and asking the patient to repeat his previous answers. He has found that there is a tendency to forget them in those instances in which the emotions have been stirred or in those immediately following. It has been found that assorting the words with long reaction time and faulty reproduction will sometimes enable the observer to unearth the suppressed complex with little further help.

We have thus passed in review the salient features of Psycho-analysis with one exception—Dreams. All professors of the new cult lay the greatest stress upon their importance and assert that no analysis can be considered complete without a study of the patient's dreams. As this subject is a large one, we shall discuss it fully in the next chapter, and have only referred to it here in order to remind the reader that it is an important part of Psycho-analysis, if not the most important according to all writers on the subject.

CHAPTER II

DREAMS

IN this chapter it is proposed merely to state shortly the views held by psycho-analysts as to dreams, and we shall therefore, so far as possible, reserve criticism to be dealt with subsequently.

While he does not dispute that some dreams may be influenced by somatic conditions, Freud ("Interpretation of Dreams," translated by Brill) is inclined to minimize this factor, if not to exclude it entirely.

He states in favour of his views (p. 186 *et seq.*): (1) That Miss Calkins studied her own dreams and those of another in order to study the effects of stimuli in causing dreams and found that in only from 13.2 to 6.7 of them was any external sensory sensation detected, while in only two cases were organic sensations discovered.

(2) In three dreams described by Hildebrandt in which he was awakened by an alarm clock and in which a dream preceded awakening, the noise was referred to church bells, sleigh bells, and breaking crockery, respectively. Freud asks why the external stimulus is not recognized in the dream according to its real origin, and why the reaction of the mind to this stimulus should be so varied.

After this he further attempts to confute the theory of somatic stimuli, but it seems to us with

even weaker arguments than the above. As is widely known, Freud believes that dreams are phenomena depending upon the Unconscious mind and that they generally, if not always, indicate the fulfilment of a wish. He assumes that between the Unconscious mind and the Conscious there is a Preconscious, and, moreover, he also assumes that unconscious dream thoughts are inhibited or adapted by what he terms the Censor.

He divides dream contents into manifest and latent, the former being what is obvious to the patient, and the latter being ascertained by interpretation.

As we understand it, interpretation is carried out by the process of free association already described, but there is this difference—the patient is asked to tell the analyst everything that comes into his mind in connexion with what he has dreamed.

It is asserted that the dream is not what it seems to be and Freud lays great stress upon the fact that a great deal if not all of what is the obvious feature to the dreamer is of little consequence, and that the really important matter can only be reached by interpretation. Again, one person may represent another or several others in much the same way as a composite photograph. Then a thing may stand for its opposite, and, finally, in the interpretation of the dream it is necessary to be guided by symbols, regarding which we shall presently quote Freud's words. Before doing so let us emphasize the fact that this writer takes all dreams very seriously. He maintains that there are no indifferent dream stimuli and therefore no harmless

dreams. He states that whatever one may dream is either manifestly recognizable as "psychically significant," or although disfigured may be shown to be so by interpretation. "The dream," he goes on, "never concerns itself with trifles. . . . Dreams which are apparently harmless turn out to be sinister if one takes pains to interpret them" (Freud: "Interpretation of Dreams," p. 155). Again he states "dreams which are conspicuously innocent invariably embody coarse erotic wishes" (*op. cit.* p. 241).

We have thus endeavoured to put before the reader as concisely as possible Freud's opinions. To us he appears merely to assume the existence of the Unconscious and to endow it with auxiliaries, such as a Censor and a Preconscious, without making any attempt at proof. We have said that it is proposed to defer criticism, but this much had to be emphasized at this stage lest the reader might suspect that we were guilty of concealment in order to support the scepticism which will become evident in subsequent chapters.

It now remains to examine the symbols which Freud and his disciples employ in dream interpretation, and to avoid all misconception we prefer to quote them verbatim ("Introductory Lectures on Psycho-analysis," p. 128 *et seq.*).

"The number of things which are represented symbolically in dreams is not great. The human body as a whole, parents, children, brothers and sisters, birth, death, nakedness—and one thing more. The only typical, that is to say regularly occurring, representation of the human form as a

whole is that of a house as was recognized by Scherner, who even wanted to attribute to this symbol an overwhelming significance which is not really due to it. People have dreams of climbing down the front of a house with feelings, sometimes of pleasure and sometimes of dread. When the walls are quite smooth, the house means a man; when there are ledges and balconies which can be got hold of, a woman. Parents appear in dreams as emperor and empress, king and queen, or other exalted personages; in this respect the dream attitude is highly dutiful. Children and brothers and sisters are less tenderly treated, being symbolized by little animals or vermin. Birth is almost invariably represented by some reference to water; either we are falling into water or clambering out of it, saving someone from it or being saved by them, *i. e.* the relation between mother and child is symbolized. For dying, we have setting out upon a journey or travelling by train, while the state of death is indicated by various obscure and, as it were, timid allusions; clothes and uniforms stand for nakedness. You see that here the dividing line between the symbolic and allusive tends to disappear."

Freud then goes on to point out that while the general symbolism of dreams is, as above stated, circumscribed the sexual symbolism is rich, and no writer can quote his further remarks without the greatest diffidence.

"The male genital organ is symbolically represented in dreams in many different ways, with most of which the common idea underlying the com-

parison is easily apparent. In the first place the sacred number three is symbolic of the whole male genitalia. Its more conspicuous and to both sexes more interesting part, the penis, is symbolized primarily by objects which resemble it in form, being long and upstanding, such as sticks, umbrellas, poles, trees and the like; also by objects which, like the thing symbolized, have the property of penetrating and consequently of injuring the body—that is to say, pointed weapons of all sorts; knives, daggers, lances, sabres; fire-arms are similarly used; guns, pistols and revolvers, these last being a very appropriate symbol on account of their shape. In the anxiety-dreams of young girls, pursuit by a man armed with a knife or rifle plays a great part. This is perhaps the most frequently occurring dream-symbol; you can now easily translate it for yourselves. The substitution of the male organ by objects from which water flows is again easily comprehensible; taps, watering-cans or springs; and by other objects which are capable of elongation, such as pulley lamps, pencils which slide in and out of a sheath, and so on. Pencils, penholders, nail files, hammers and other implements are undoubtedly male sexual symbols, based on an idea of the male organ, which is equally easily perceived.

“ The peculiar property of this member of being able to raise itself upright in defiance of the law of gravity, part of the phenomena of erection, leads to symbolic representation by means of balloons, aeroplanes, and just recently, zeppelins. But dreams have another, much more impressive way of symbolizing erection; they make the organ of

sex into the essential part of the whole person, so that the dreamer himself flies Nor must you think to object to this on the ground that women can also have dreams of flying; you should rather remind yourselves that the purpose of dreams is wish-fulfilment, and that the wish to be a man is frequently met with in women, whether they are conscious of it or not. . . . Male sexual symbols less easy to understand are certain reptiles and fishes; above all the famous symbol of the serpent. Why hats and cloaks are used in the same way is certainly difficult to divine, but their symbolic meaning is quite unquestionable. Finally it may be asked whether the representation of the male organ by some other member, such as the hand or the foot, may be termed symbolic. I think the context in which this is wont to occur and the female counterparts with which we meet, force this conclusion upon us.

“ The female genitalia are symbolically represented by all such objects as share with them the property of enclosing a space or are capable of acting as receptacles; such as pits, hollows and caves, and also jars and bottles and boxes of all sorts and sizes, chests, coffers, pockets, and so forth. Ships too come into this category. Many symbols refer rather to the uterus than to the other genital organs; thus cupboards, stoves, and above all rooms. Room symbolism links up with that of houses, while doors and gates represent the genital opening. Moreover material of different kinds is a symbol of woman—wood, paper and objects made of these such as tables and books. From the animal world snails and

mussels at any rate must be cited as unmistakable female symbols; of the parts of the body, the mouth is a representation of the genital opening, and amongst buildings, churches and chapels are symbols of a woman. . . .

“The breasts must be included amongst the organs of sex; these, as well as the larger hemispheres of the female body, are represented by apples, peaches and fruit in general. The pubic hair in both sexes is indicated in dreams by woods and thickets. The complicated topography of the female sexual organs accounts for their often being represented by a landscape with rocks, woods and water, whilst the imposing mechanism of the male sexual apparatus lends it to symbolization by all kinds of complicated machinery.

“Yet another noteworthy symbol of the female genital organ is a jewel-case, whilst ‘jewel’ and ‘treasure’ are used also in dreams to represent the beloved person, and sweetmeats frequently stand for sexual pleasures. Gratification derived from a person’s own genitals is indicated by any kind of play, including playing the piano. The symbolic representation of onanism by sliding or gliding, and also by pulling off a branch, is very typical. A particularly remarkable dream-symbol is the falling out or extraction of teeth; the primary significance of this is certainly castration as a punishment for onanism. Special representations of sexual intercourse are less frequent in dreams, but we may mention in this connexion rhythmic activities such as dancing, riding and climbing, and also experiencing violence, *e. g.* being run over.”

If we now turn to Freud's large work on "Interpretation of Dreams," we find on p. 483 the following sentence: "At any rate the interpretation of dreams is the *via regia* to a knowledge of the unconscious in the psychic life."

Jung ("Analytical Psychology"), while he believes in the importance of dreams, is more guarded as regards the question of interpretation. He considers it undesirable to make a complete interpretation of a dream early in the analysis. He states that the published interpretations are often one-sided and includes among them those of the Viennese School, which so much emphasize sex. He puts aside all arbitrary translations of nocturnal visions and sets aside the suggestion that symbolic meanings are in any way fixed. Thus, according to him a snake may have a phallic meaning, but equally it may not. He looks upon the dream as a picture of the psychological condition of the dreamer in his waking state. What Freud calls repressed desire leading to a dream wish Jung looks upon as a means of expression. He appears to think that the Unconscious concerns itself with biological problems and that it tries to find solutions for these. The apparently repressed desires contained in dreams are volitional tendencies which serve as language for sub-conscious expression.

The late Dr. Rivers ("Conflict and Dream") looked upon dreams as attempted solutions of mental conflicts. He believed that affect resulted in proportion to the failure to solve this problem. Thus if the dream solution be satisfactory, there is no discomfort, but under opposite conditions there will result a nightmare with its painful and often

terrifying accompaniments. Rivers also did not believe in the universal applicability of symbolism which is so strongly insisted upon by Freudians, and his great anthropological knowledge makes his statements on this point of special value.

Adler ("The Neurotic Constitution," translated by Glueck and Lind) seems to trace in dreams a desire on the part of the dreamer to elevate self; or, conversely, to humiliate another—the masculine protest.

We have thus very briefly specified the views of these different authorities on Psycho-analysis as regards dreams. It may be again mentioned that all of them attach immense importance to dreams as indications of the mental state, but on other points they disagree. The writer has therefore determined to quote typical dreams from each author, as he believes that in this way their different points of view may be best represented. He does so at present without further comment or criticism, which will be reserved for a subsequent chapter, but trusts that the selected quotations will give the reader a more definite view of the opinions held by the respective interpreters.

THREE DREAMS INTERPRETED BY FREUD

"The Interpretation of Dreams," by Freud, pp. 267–271 :

"A Beautiful Dream."

". . . The dreamer is riding with much company to X-Street, where there is a modest road-house (which is not the fact). A theatrical performance

is being given in its rooms. He is first audience, then actor. Finally the company is told to change their clothes, in order to get back into the city. Some of the people are assigned to the rooms on the ground floor, others to the first floor. Then a dispute arises. Those above are angry because those below have not yet finished, so that they cannot come down. His brother is upstairs, he is below, and he is angry at his brother because there is such crowding. (This part obscure.) Besides it has already been decided upon their arrival who is to be upstairs and who down. Then he goes alone over the rising ground, across which X-Street leads towards the city, and he has such difficulty and hardship in walking that he cannot move from the spot. An elderly gentleman joins him and scolds about the King of Italy. Finally, towards the end of the rising ground walking becomes much easier.

“The difficulties experienced in walking were so distinct that for some time after waking he was in doubt whether they were dream or reality.

“According to the manifest content, this dream can hardly be praised. Contrary to the rules, I shall begin with that portion which the dreamer referred to as the most distinct.

“The difficulties which were dreamed of, and which were probably experienced during the dream—difficult climbing accompanied by dyspnœa . . . is one of the symptoms which the patient had actually shown years before, and which, in conjunction with other symptoms, was at that time attributed to tuberculosis (probably hysterically simulated). We

are already from exhibition dreams acquainted with this sensation of being hindered, peculiar to the dream, and here again we find it used for the purpose of any kind of representation, as an ever-ready material. That part of the dream content which ascribes the climbing as difficult at first, and as becoming easier at the end of the hill, made me think while it was being told of the well-known masterful introduction to 'Sappho' by A. Daudet. Here a young man carries the girl whom he loves upstairs—she is at first as light as a feather; but the higher he mounts the more heavily she weighs upon his arm, and this scene symbolizes a course of events by recounting which Daudet tries to warn young men not to waste serious affection upon girls of humble origin or of questionable past. Although I knew that my patient had recently had a love affair with a lady of the theatre, and had broken it off, I did not expect to find that the interpretation which had occurred to me was correct. Moreover, the situation in 'Sappho' was the reverse of that in the dream; in the latter the climbing was difficult at the beginning and easy later on; in the novel the symbolism serves only if what was at first regarded as easy finally turns out to be a heavy load. To my astonishment, the patient remarked that the interpretation corresponded closely to the plot of a play which he had seen on the evening before at the theatre. The play was called 'Round about Vienna,' and treated of the career of a girl who is respectable at first but later goes over to the *demi-monde*; who has affairs with persons in high places, thus 'climbing,' but finally 'goes down' faster and faster. This play had reminded him of

another entitled 'From Step to Step,' in the advertisement of which had appeared a stairway consisting of several steps.

"Now to continue the interpretation. The actress with whom he had had his most recent affair, a complicated one, had lived in X-Street. There is no inn in this street. However, while he was spending a part of the summer in Vienna for the sake of the lady, he had lodged (German, *abgestiegen* = stopped; literally, stepped off) at a little hotel in the neighbourhood. As he was leaving the hotel he said to the cab-driver, 'I am glad I didn't get any vermin anyway (which incidentally is one of his phobias).' Whereupon the cab-driver answered: 'How could anyone stop there! It isn't a hotel at all; it's nothing but a road-house!' The road-house immediately suggests to the dreamer's recollection a quotation:

" 'Of that marvellous host
I was once a guest.'

But the host in the poem by Uhland is an apple tree. Now a second quotation continues the train of thought:

"Faust (dancing with the young witch):

" 'A lovely dream once came to me;
I then beheld an apple tree,
And there two fairest apples shone:
They lured me so, I climbed thereon.'

"The Fair One:

" 'Apples have been desired by you,
Since first in Paradise they grew;
And I am moved with joy to know
That such within my garden grow.'

Translated by Bayard Taylor.

There remains not the slightest doubt what is meant by the apple tree and the apples. A beautiful bosom stood high among the charms with which the actress had bewitched our dreamer.

“According to the connexions of the analysis, we had every reason to assume that the dream went back to an impression from childhood. In this case it must have reference to the nurse of the patient, who is now a man of nearly fifty years of age. The bosom of the nurse is in reality a road-house for the child. The nurse, as well as Daudet’s Sappho, appears as an allusion to his abandoned sweetheart.

“The (elder) brother of the patient also appears in the dream content; he is upstairs, the dreamer himself is below. This again is an inversion, for the brother, as I happen to know, has lost his social position, my patient has retained his. In reporting the dream content the dreamer avoided saying that his brother was upstairs and that he himself was down. It would have been too frank an expression, for a person is said to be ‘down and out’ when he has lost his fortune and position. Now the fact that at this point in the dream something is represented as inverted must have a meaning. The inversion must apply rather to some other relation between the dream thoughts and dream content. There is an indication which suggests how this inversion is to be taken. It obviously applies to the end of the dream, where the circumstances of climbing are the reverse of those in ‘Sappho.’ Now it may easily be seen what inversion is referred to; in ‘Sappho’ the man carries the woman who

stands in a sexual relation to him; in the dream thoughts, inversely, a woman carries a man, and as this state of affairs can only occur during childhood, the reference is again to the nurse who carries the heavy child. Thus the final portion of the dream succeeds in representing Sappho and the nurse in the same allusion.

“Just as the name Sappho has not been selected by the poet without reference to a Lesbian custom, so the elements of the dream in which persons act above and below point to fancies of a sexual nature with which the dreamer is occupied and which as suppressed cravings are not without connexion with his neurosis. Dream interpretation itself does not show that these are fancies and not recollections of actual happenings; it only furnishes us with a set of thoughts and leaves us to determine their value as realities. Real and fantastic occurrences at first appear here as of equal value—and not only here but also in the creation of more important psychic structures than dreams. Much company, as we already know, signifies a secret. The brother is none other than a representative, drawn into the childhood scene by ‘fancying backwards,’ of all of the later rivals for the woman. Through the agency of an experience which is indifferent in itself, the episode with the gentleman who scolds about the King of Italy again refers to the intrusion of people of low rank into aristocratic society.

“It is thought the warning which Daudet gives to youth is to be supplemented by a similar warning applicable to the suckling child.

“In order that we may have at our disposal a third

example for the study of condensation in dream formation, I shall cite the partial analysis of another dream for which I am indebted to an elderly lady who is being psycho-analytically treated. In harmony with the condition of severe anxiety from which the patient suffered, her dreams contained a great abundance of sexual thought material, the discovery of which astonished as well as frightened her. Since I cannot carry the interpretation of the dream to completion, the material seems to fall apart into several groups without apparent connexion."

"The Interpretation of Dreams," by Freud, pp. 316-318 :

". . . A lady friend of mine dreams : she is in the opera-house. It is a Wagnerian performance which has lasted till 7.45 in the morning. In the parquette and parterre there are tables, around which people dine and drink. Her cousin and his young wife, who have just returned from their honeymoon, sit next to her at one of these tables, and next to them sits one of the aristocracy. Concerning the latter the idea is that the young wife has brought him back with her from the wedding journey. It is quite above board, just as if she were bringing back a hat from her trip. In the midst of the parquette there is a high tower, on the top of which is a platform surrounded by an iron grating. There, high up, stands the conductor with the features of Hans Richter ; he is continually running around behind the grating, perspiring awfully, and from this position conducting the orchestra, which is arranged

round the base of the tower. She herself sits in a box with a lady friend (known to me). Her youngest sister tries to hand her from the parquette a big piece of coal with the idea that she did not know that it would last so long and that she must by this time be terribly cold. (It was a little as if the boxes had to be heated during the long performance.)

“The dream is senseless enough, though the situation is well developed too—the tower in the midst of the parquette from which the conductor leads the orchestra; but, above all, the coal which her sister hands her! I purposely asked for no analysis of this dream. With the knowledge I have of the personal relations of the dreamer, I was able to interpret parts of it independently. I knew that she had entertained warm feelings for a musician whose career had been prematurely blasted by insanity. I therefore decided to take the tower in the parquette verbally. It was apparent, then, that the man whom she wished to see in the place of Hans Richter towered above all the other members of the orchestra. This tower must, therefore, be designated as a composite picture formed by an apposition; with its pedestal it represents the greatness of the man, but with its gratings on top, behind which he runs around like a prisoner or an animal in a cage (an allusion to the name of the unfortunate man), it represents his later fate. ‘Lunatic-tower’ is perhaps the word in which both thoughts might have met.

“Now that we have discovered the dream’s method of representation, we may try with the same key to open the second apparent absurdity—that of the

coal which her sister hands her. 'Coal,' must mean 'secret love.'

" 'No coal, no fire so hotly glows
As the secret love which no one knows.'

She and her friend remain seated while her younger sister, who still has opportunities to marry, hands her up the coal 'because she did not know it would last so long.' What would last so long is not told in the dream. In relating it we would supply 'the performance'; but in the dream we must take the sentence as it is, declare it ambiguous, and add 'until she marries.' The interpretation 'secret love' is then confirmed by the mention of the cousin who sits with his wife in the parquette, and by the open love-affair attributed to the latter. The contrasts between secret and open love, between her fire and the coldness of the young wife, dominate the dream. Moreover, here again there is a person 'in high position' as a middle term between the aristocrat and the musician entitled to high hopes."

"The Interpretation of Dreams," by Freud, pp. 241-242 :

" . . . We have already asserted elsewhere that dreams which are conspicuously innocent invariably embody coarse erotic wishes, and we might confirm this by means of numerous fresh examples. But many dreams which appear indifferent, and which would never be suspected of any particular significance, can be traced back, after analysis, to unmistakably sexual wish-feelings, which are often of an unexpected nature. For example, who would suspect a sexual wish in the following dream until

the interpretation had been worked out? The dreamer relates :

“ Between two stately palaces stands a little house, receding somewhat, whose doors are closed. My wife leads me a little way along the street up to the little house, and pushes in the door, and then I slip quickly and easily into the interior of a courtyard that slants obliquely upwards.

“ Anyone who has had experience in the translating of dreams will, of course, immediately perceive that penetrating into narrow spaces, and opening locked doors, belong to the commonest sexual symbolism, and will easily find in this dream a representation of attempted coition from behind (between the two stately buttocks of the female body). The narrow slanting passage is of course the vagina; the assistance attributed to the wife of the dreamer requires the interpretation that in reality it is only consideration for the wife which is responsible for the detention from such an attempt. Moreover, inquiry shows that on the previous day a young girl had entered the household of the dreamer who had pleased him, and who had given him the impression that she would not be altogether opposed to an approach of this sort. The little house between the two palaces is taken from a reminiscence of the Hradschin in Prague, and thus points again to the girl who is a native of that city.”

DREAM INTERPRETED BY JUNG

“ Analytical Psychology,” trans. by Long, p. 219 :

“ I will tell you a very simple dream of a young patient of mine. It was as follows : ‘ I was going

up a flight of stairs with my mother and sister. When we reached the top I was told that my sister was soon to have a child.'

"I shall now show you how, on the strength of the hitherto prevailing point of view, this dream may be translated so that it receives a sexual meaning. We know that the incest phantasy plays a prominent part in the life of a neurotic. Hence the picture 'with my mother and sister' might be regarded as an illusion in this direction. The 'stairs' have a sexual meaning that is supposedly well established; they represent the sexual act because of the rhythmic climbing of steps. The child that my patient's sister is expecting is nothing but the logical result of these premisses. The dream, translated thus, would be a clear fulfilment of infantile desires which, as we know, play an important part in Freud's theory of dreams.

"Now I have analysed this with the aid of the following process of reasoning: if I say that the stairs are a symbol of the sexual act, whence do I obtain the right to regard the mother, the sister, and the child as concrete, that is, as not symbolic? If, on the strength of the claim that dream pictures are symbolic, I give to certain of these pictures the value of symbols, what right have I to exempt certain other dream parts from this process? If, therefore, I attach symbolic value to the ascent of the stairs, I must also attach a symbolic value to the pictures that represent the mother, the sister, and the child. Therefore I did not translate the dream, but really analysed it. The result was surprising. I will give you the free associations with the separate

dream-parts, word for word, so that you can form your own opinions concerning the material. I should state in advance that the young man had finished his studies at the University a few months previously; that he found the choice of a profession too difficult to make; and that he thereupon became a neurotic. In consequence of this he gave up his work. His neurosis took, among other things, a decidedly homo-sexual form.

“The patient’s associations with his mother are as follows: ‘I have not seen her for a long time, a very long time. I really ought to reproach myself for this. It is wrong of me to neglect her so.’ Mother, then, stands here for something which is neglected in an unexcusable manner. I said to the patient: ‘What is that?’ And he replied, with considerable embarrassment, ‘My work.’

“With his sister he associated as follows: ‘It is years since I have seen her. I long to see her again. Whenever I think of her I recall the time when I took leave of her. I kissed her with real affection; and at the moment I understood for the first time what love for a woman can mean.’ It is at once clear to the patient that his sister represents ‘love for woman.’

“With the stairs he has this association: Climbing upwards; getting to the top; making a success of life; being grown up; being great. The child brings him the ideas: new born; a revival; a regeneration; to become a new man.

“One only has to hear this material in order to understand at once that the patient’s dream is not so much the fulfilment of infantile desires as it is

the expression of biological duties which he has hitherto neglected because of his infantilism. Biological justice, which is inexorable, sometimes compels the human being to atone in his dreams for the duties which he has neglected in real life.

“This dream is a typical example of the prospective and teleological function of dreams in general, a function that has been especially emphasized by my colleague, Dr. Maeder. If we adhered to the one-sidedness of sexual interpretation, the real meaning of the dream would escape us. Sexuality in dreams is, in the first instance, a means of expression, and by no means always the meaning and the object of the dream. The unfolding of the prospective or teleological meaning of dreams is of particular importance as soon as analysis is so far advanced that the eyes of the patient are more easily turned upon the future than upon his inner life and upon the past.

“In connexion with the application of symbolism, we can also learn from the example furnished us by this dream that there can be no fixed and unalterable dream symbols, but at best a frequent repetition of fairly general meanings.”

DREAM INTERPRETED BY RIVERS

“Conflict and Dream,” by W. H. R. Rivers, Chap. III. 41 :

The “Cup and Saucer” Dream.

“The first two chapters have been based on the record of dreams which were not altogether of the kind which have most excited the wonder and

curiosity of students of dream-psychology. None of them can perhaps be regarded as characteristic examples of the grotesque or fantastic character which is so frequent in the consciousness of sleep. Beyond the feature that the meeting of the Council of a London Scientific Society should take place in an outhouse of a Cambridge College garden, there was nothing very fantastic about my own dream, which was mainly of an intellectual kind and devoid of any definitely affective accompaniment. The chief feature of the first dream of my patient, on the other hand, was its tragical rather than grotesque character. Though it evidently had a comic character to those who did not recognize its deeper meaning, it was far more coherent than dreams often are.

“ I propose now to consider another dream of my own in which the fantastic and grotesque character was definite, and to inquire whether it is possible also to lead a dream of this kind back to factors which make it intelligible and even rational.

“ Before I record and interpret this dream, I should like to say a word about a difficulty to which I have not so far referred.

“ One of the greatest hindrances to the psychological study of dreams, or rather perhaps to the general discussion of its problems, is the fact that the dream is continually revealing thoughts and sentiments of the dreamer which cannot easily be made public or in which there is the risk that the object of these thoughts may be recognized. One of the infantile characters of the dream-consciousness is that it blurts out like a child just what it really thinks and

feels about persons and things. Thus, in the dream of my own already recorded I was obliged to omit certain features for this reason, and the same is true of the dream which I am about to analyse. With the dreams of others similar precautions may be even more necessary. Thus, it will be evident to all that it would be most unfortunate if the dreams utilized in the last chapter should be traced back to their source, and I have made certain alterations in the details of the dream and its interpretation which will prevent the recognition of the identity of the dreamer, but at the same time I was obliged to omit several details which would have made the interpretation even more convincing. Freud himself has suffered greatly from this limitation. As a well-known physician, it is widely known who have been his patients, and this has prevented him from using much material which would doubtless have been better suited to illustrate his subject than the dreams which he has actually chosen. (In many cases of my own the interpretation would be far more convincing if it were possible to give all the facts, and if it were not necessary in many cases to omit features which would allow the identification of the subject of the dream by others.)

“*The ‘Cup and Saucer’ Dream.* In the dream now to be considered I was playing billiards with Dr. (now Sir) Maurice Craig, the well-known specialist in mental disease. I had to make a stroke in which the place of the red ball was taken by a cup and saucer in a position relative to the white ball which would make an easy cannon, the white ball and the saucer being only a few inches from one

another. I played with this intention, but with a result which I am sure neither Mr. Inman nor Mr. Smith could attain, that both the white ball and my own were brought into contact with the saucer and remained there. In the following stroke, which I played in spite of the fact that the balls, real or symbolic, were touching one another, I only succeeded in separating the cup and saucer from the two balls. Dr. Craig then made a remark which I did not catch exactly, but I took it to be: 'You should have made a two and a three of it,' and as I was asking what exactly he had said, I awoke.

"On thinking about the dream the first things that came into my mind were certain incidents of the previous day which had evidently determined features of the manifest content. I had dined out in the evening and my hostess had drawn my attention particularly to her coffee cups, which were of a peculiar pattern, decorated with representations of a dragon-fly. The cups had come from Sweden, and the mention of the Swedish word for 'dragon-fly' had formed the starting-point of a conversation on philological and ethnological topics that had greatly interested me and had given me new ideas concerning certain problems of the ethnology of Northern Europe. A cup and saucer had thus formed the starting-point of a train of thought which had touched one of my chief interests. The feature which had thus determined one element of the manifest content, though apparently trivial, had in reality been closely associated with my chief interest in life.

"The appearance of Dr. Craig was equally natural.

On the previous day I had sent him a reprint of an article, and during the evening we had spent some time watching a wonder scene, in which Craig House stood out prominently against a background of a superb sunset. Craig House is an institution for patients with mental disorder, and would thus have strengthened the tendency already present to bring to mind a friend bearing the same name. Moreover, I was working at Craiglockhart Hospital.

“The occurrence of a game of billiards as the setting of the dream was less obvious, but Dr. Craig and I had been residents together at Bethlem Hospital many years ago, where we had frequently played billiards, and as he was by far the better player, I had learned much from him. His remark in the dream was altogether in keeping with his *rôle* as my mentor in the game.

“The chief features of the manifest dream were thus capable of direct explanation through incidents of the day, and especially of the evening, immediately preceding the dream. According to the old point of view which regarded the fantastic and grotesque character of a dream as natural and as in no need of explanation, but limited this process to the manifest images of which the dream is composed, the dream would already have been analysed in a thoroughly satisfactory manner and nothing more would be needed. As I was not content with such a superficial explanation, I tried to put myself into an attitude which would allow further associations with the dream to appear, and I soon became aware of a definite visual image of one of my patients, whom I will call James, which rapidly disappeared, to be

replaced by his name, which remained firmly fixed in my mind. At this time there were two patients of this name under my care. The appearance of one of them as the subject of a visual image showed that I must have been at least in a half-sleeping state, for I never experience so definite a visual image when fully awake.

“The occurrence of the image and name of a patient, either in a transient second dream, or at least in a hypnogogic state, at once brought to my mind the fact that so many of my dreams at that time had been traced to anxieties connected with my medical work, and at once two definite causes of anxiety occurred to me, one of which had presented itself when going round the hospital immediately before going to bed. The first of these two anxieties which came to my mind concerned the patient I call James, of whom I had had the visual image. He was to have a Medical Board on the following day and I had decided to recommend his return to duty. I had made a similar decision on an earlier occasion and had had to change it, owing to the appearance of new symptoms, and now that I had again decided to recommend discharge to duty, I was very doubtful whether I was taking the right course. On thinking over the situation, however, I could see no way whatever in which any conflict concerning this patient could have found expression through the symbolism of the dream. The only feature of the dream which was in any way appropriate was the intervention of Dr. Craig, for the case was one in which I should have been glad of his counsel. His action as mentor at billiards was an appropriate

symbol of the *rôle* he might have occupied as a consultant in a medical difficulty. I was wholly unable, however, to see how either the special features of the dream-game or his remark at the end bore in any way on this case. This led me to continue my search, and I turned my attention to the other patient of the same name.

“ It is necessary here to give a preliminary account of a feature of my work at that time. The bedrooms of the hospital were small and most of them accommodated two or three patients. I was in the habit of giving much thought to the suitability of one another of patients who occupied the same room. I tried to arrange not only that they were men who would get on well together, but also that there was agreement in such points as their times of getting to sleep, their need for a light at night, and similar features of their cases. It not infrequently happens that patients put together on arrival, when little was known about them, turned out to be incongruous, and were separated, but such rearrangement could, as a rule, only take place on the days when Medical Boards were held, when vacancies made redistribution possible. As I have already mentioned, the following day was a Board day, and we expected an unusually large number of discharges, so that there was scope for any desirable rearrangement. I had already made certain tentative plans, and on my night round I had spoken to the Sister concerning one such rearrangement, which involved the second patient, named James, while the bed to be vacated by the first James also entered into the redistribution.

“ With this introduction I can return to the interpretation of the dream. When I turned my attention to the second patient named James, the whole problem concerned with my plan of redistribution came clearly to my mind, and I saw that there was at least a *prima facie* case for the explanation of the game as a symbolic expression of my difficulty and its proposed solution. The second James was one of the occupants of a three-bedded room in which one of the three was disturbing another seriously by the noises he made in his sleep. My tentative solution had been to move into another room the patient who was being especially disturbed, thus separating him, not only from the patient who was disturbing him, but also from the third occupant of the room with whom he was in every way congenial. At first I considered how far the strokes of the dream-game could have symbolized my proposed distribution. It was not difficult to see that the game dealt with three objects, the two billiard balls and the cup and saucer, and that the cup and saucer might represent the patient who was disturbing the other two occupants of his room, represented by the two balls. Moreover, in a rough kind of way the result of my strokes might symbolize the aim of my proposed redistribution: for the result of the second stroke had been to separate the cup and saucer from the two billiard balls, though only after the first stroke had brought them together. At this step the remark made by Dr. Craig at the end, ‘ You should have made a two and a three of it,’ came into my mind. It was only when I turned my attention to this incident of the dream that a wholly new

solution of the problem flashed into my mind. An event had happened on the previous day which had left a two-bedded room free and I now saw that this would enable me to move both the companions of the noisy patient instead of only one and put them together into this newly available room. At the same time I saw a means of placing the disturbing patient in such a way that it would leave me with the three-bedded room free for the use of new patients.

“ Dr. Craig’s advice in the dream-game, viz. ‘ You should have made a two and a three of it,’ seems to have given me the clue to the new arrangement. His remark is a fairly exact expression of this arrangement, for the essence of the new plan was that it enabled me to utilize a two-bedded room and have a three-bedded room free for immediate needs, in place of the older plan for which the dream-expression had no meaning.

“ Though, as I have already indicated, the details of the dream-game represent more or less roughly the aims and results of the redistribution, the matter is not quite straightforward. The second stroke is comparatively simple, for, if the cup and saucer symbolized the disturbing patient, it had as its result the separation of this man from the two patients whom he was disturbing. The separation only took place, however, after the first stroke of the game had brought them together, and for this incident of the dream I can find no very satisfactory explanation. I was more or less responsible for these incongruous patients being together, and it is possible that my responsibility in this matter was expressed by means of the first stroke.

“We are still left with the need to explain the most striking feature of the dream, viz. the symbolization of a patient by means of a cup and saucer as a prominent element of a game of billiards. If the interpretation which I have given is correct, it must have been the disturbing patient who was thus symbolized, for the whole object of the rearrangement was to separate him from one of the other patients. We have to discover why this patient should have been represented in this grotesque fashion. Though the chief reason for separating the patient from one of his companions was that he slept badly, only got to sleep late at night, and then was so noisy and restless that he disturbed the sleep of his companions, and especially the second James, he was also thoroughly incompatible with the other occupants of his room in interests. The disturbing patient was a man who seemed to be devoid of any kind of the qualifications usually regarded as those of an officer in the army. So far as one could see, he possessed neither the intellectual or social qualities, nor the force of character which would fit him for the position. He seemed, indeed, as much out of place as an officer in the army as a cup and saucer is unfitted to serve as the object of a stroke at billiards.

“At the same time, the social disqualification of this patient for his position helps to explain another difficulty. Though I had a certain amount of anxiety about this rearrangement, it was an anxiety of a wholly altruistic kind. I mistrust any interpretation of a dream which does not lead one back to a factor which definitely touches the self-interest of the dreamer and makes the conflict upon which the dream depends one which affects himself. If

the problem with which we are dealing had been one which merely concerned the health and comfort of patients, I am doubtful whether it would have formed the basis of a dream. Is it possible, then, that there were factors in this case which would have led to the presence of an egoistic aspect? It was not difficult to find such an aspect, one directly referable to the personality and social position of the disturbing patient. As soon as I turned my attention to this aspect of the case I was aware that I had been the subject of a definite conflict, owing to the doubt whether I was not being influenced in my decision to separate two patients by other than purely medical considerations. I believed that the health of one of the patients was being prejudiced by association with so bad a sleeper, but at the same time I could not help fearing that I might also be influenced by the social incompatibility of the two men, and was laying myself open, at any rate in my own mind, to the suspicion of favouritism. I believe that this motive, one directly connected with those qualities of the disturbing patient which makes his representation as a cup and saucer appropriate, introduced just that egoistic element which was necessary to make the interpretation complete."

DREAM INTERPRETED BY ADLER

"The Neurotic Constitution," by Dr. Alfred Adler, p. 339.

" . . . The dream is as follows :

" ' I became a sleep-walker and climbed on to the head of everybody.' "

“The patient had heard sleep-walkers spoken of a few days previous to this dream. In her attempt at explanation of this dream a series of ambitious thoughts emerged which takes the form, among others, of a sexual picture of domination over her future husband. She remembered dreams of earlier times which represented her as riding on a man, on a horse. I have never treated a real sleep-walker, but one finds this neurotic symptom sometimes indicated in onsets. It is manifested as is the dream of flying, of climbing stairs, etc., as a dynamic expression of the ‘will to be up’ in the sense of the manly aggression. In a patient who showed strong masochistic traits, I once discovered strenuous attempts to reach the ceiling of the room by putting his legs out on the wall during the night. The interpretation showed that the patient rescued himself from a real or an imagined situation which was regarded as feminine by turning around to the masculine protest and at the same time gave expression to this in a symbolic *modus dicendi* through his striving upwards.

“The second thought of the dream, ‘I climbed on to the heads of everybody,’ reveals the same meaning. The patient makes use here of a form of speech to express that she is superior to all others. Her striving upwards is only to be understood dialectically in an antithesis, for the thoughts of insecure neurotics generally move in strongly antithetical directions, in an ‘either-or,’ in an abstraction understood according to the scheme of the opposites, masculine-feminine. The innumerable middle ways are not chosen because the two

neurotic poles, the feeling of inferiority on the one hand, and the over-tense ego-consciousness on the other, only permit the antithetical values to reach consciousness.

“The train of thought of this dream permits us to divine the neurotic predispositions of the patient. In reality her masculine protest, her inclination to belittle others, her ambition, her sensitiveness, defiance, unyieldingness, obstinacy, is sufficiently remarkable. The psychic significance of her headache is revealed in this dream. Previous analysis showed, in fact, that the symptom always made its appearance when there was a feeling of defeat, of belittlement, of emasculation—to speak in the words of the dream, when one ‘mounted her head.’ In the phases of the headache, therefore, through the construction of these ‘expedients of pain’ with consequent hallucinations of pain she strove to dominate all persons, especially her mother, and was able to enhance her ego-consciousness thereby in the same manner as she was able to do it through defiance, laziness, and obstinacy, only to a greater degree, in short, had thus mounted on the heads of others.”

CHAPTER III

THE PHYSICAL BASIS OF MIND

BEFORE passing to a critical examination of the propositions which have been advanced by psychoanalysts, it will be necessary to consider the arguments in favour of a purely physical basis of consciousness and mind.

It has been too much a habit of writers on philosophy and even psychology to assume that the mind is an intangible and incomprehensible something which does not lend itself to further examination. It has even been contended that it is impossible to explain it, and psychoanalysts have refused to consider it from the physiological point of view, professing to hold the opinion that the introduction of physiological terms into discussions on psychoanalysis will inevitably lead to confusion. Fortunately, the tendency of modern thought is in a quite opposite direction. Thus J. B. Watson ("Psychology from the Standpoint of a Behaviourist," p. 324) writes: "Our reason for such emphasis is that psychologists as a group have not connected up thought with the rest of the process of integration. They have separated it out and made it something *toto cælo* different from the organization processes with which we are now familiar," while Howard Warren ("Human Psychology," p. 225) believes

that: "The rise of an idea may be pictured as follows: a sensory stimulus sends a nerve impulse to the brain. At some synapse in its central course, part of the impulse is distributed from the main path into an adjacent neuron. This overflow current, being less intense, loses its own mode and takes on the characteristic mode of the neuron into which it passes, this mode being determined by the trace left by past stimulation. The resulting central process is not a sensation but an idea."

Again, Stewart Paton ("Human Behaviour," p. 10) says: "We now know that there are no specific differences of kind but only those of degree between the reflex activities of the protozoa and the highest mental processes of man."

We have quoted the opinions of these authors because, being psychologists, they may be assumed to have considered the matter at first from the point of view which until recently has been held by writers upon this subject. Very long ago Ferrier had expressed himself in similar terms, but in spite of his dictum the tendency to look upon mind as something outside physiological ken still persisted, and in spite of everything it is with us to this day, on the one hand among certain philosophers, and, on the other, among psycho-analysts.

Let us now consider shortly this term "reflex action." It is applied to the motor effect produced by stimulating a sensory nerve. Perhaps the best known example is the jerk of the leg which can be produced by striking it just below the knee cap (the knee-jerk of the physician). We have in such nerve-centres as the brain and spinal cord branching

nerve-cells. These have each one fibril attached to them at one end, called an axon, while at the opposite pole are processes, often branched, called dendrites. The former conduct away from the cell and the latter towards it. Now in some cases the conduction of nerve impulse is from the periphery towards the centre (afferent), and in others from the centre to muscles (effector or efferent). What happens in the case of the knee-jerk is that the sensory or afferent nerves conduct the stimulus of the tap below the knee-cap to cells in the spinal cord; these in turn pass the impression over to other cells whose axons go outwards to the muscles of the leg. Thus a message is sent from the original seat of the blow back to the leg-muscles by way of the nerve-centre, which in this case is the spinal cord. We shall presently proceed to show that we have ample evidence to justify the assumption that the process of thought is conducted on similar if, indeed, more complicated lines.

We do not know whether there are now many educated people who really believe that thought is possible without a brain, but there are certainly those who write as if they so believed. Some of them would contend that mind is, in a sense, independent of the body, but that it acts through the brain. The pertinent question which immediately occurs to one on hearing such a suggestion is—What happens to the mind when the brain is out of action? When a well mannered, refined man takes too much alcohol, he may be turned into a savage, lustful and coarse ruffian by its effects upon his brain. What of his mind then? Again, a blow on

the head causes loss of consciousness, and the mind, so far as we can see, ceases to exist for a time. In the delirium of fever, irresponsible babbling takes the place of sane conversation, and we observe no signs of a controlling mind. There is thus no doubt that all the facts which can be mustered tend to show that in all probability, if not in all certainty, the brain is the thinking organ. If this be so, it follows that as ideas are evolved some change capable of producing them must occur in it. We are further led directly to the conclusion that what change occurs is analogous to those which take place in such parts of the nervous system as lend themselves more readily to observation.

In the brain we have—as has long been known—various centres which have been fairly well defined. Thus stimulation of one will cause movement of an arm or a leg, while others represent various special senses—sight, hearing, taste and smell. These facts have been demonstrated both by animal experiment and by observing the symptoms produced by lesions affecting the different centres in man. Of the latter, the most frequently involved is the speech-centre, which so commonly suffers in cases of apoplexy. However, these facts have little connexion with our main thesis.

Anatomically, the human brain is characterized by its large size and by having a far more developed cortex than any of the lower animals, and it is the cortex which is believed to be directly responsible for the production of that phenomenon which we term mind. The cortex of man is characterized by the presence of a very marked external portion,

termed by histologists the supra-granular layer, which is certainly the cause of the superiority of human intelligence over that of all other members of the animal kingdom. Owing to its numerous convolutions, it is enabled to contain an enormous number of highly differentiated nerve-cells with their axons and dendrites (also termed neurones). It is known that if an individual be not educated, these neurones will not myelinate and remain incapable of fulfilling their functions. The number of neurones has been calculated to fall not far short of ten thousand million. Physiologists tell us that no fresh neurones are formed during the life time of an animal, so that any new acquirement in reflex or association must be due to new connexions (Bayliss, "Principles of General Physiology," p. 482). According to Berry ("The Modern Psychology," p. 20): "Development, evolution, histology and pathology, all seem to tell the same story, namely, that the central nervous system is a complex of neuronic reflex arcs, the chief stations of which are as follows :—

- " 1. The simple reflex of reaction to physical stimuli with their centres in the spinal cord and typically exemplified in the segments of the earth worm and the knee-jerk of man.
- " 2. The reflexes of the vital functions of life, such as breathing and the control of the heart beat with their centres in the brain stem.
- " 3. The reflexes of the primitive emotions of

the lower animals through the thalamus and corpus striatum, that is, through the end brain of such animal forms.

“ 4. The animal and instinctive reflexes of mammals and man through the infra-granular cortex of the neopallium (*i.e.* the brain).

“ 5. The psychic reflexes of man through the supra-granular cortex of the neopallium and association centres.”

This author goes on to point out that at birth the supra-granular layer only attains 50 per cent. of its ultimate thickness, while the granular layer has already reached 75 per cent. With such facts before us, and with the further knowledge that in aments (congenital mental defectives) and dementes (acquired mental defectives) Shaw Bolton has demonstrated that the supra-granular layer is much diminished in depth—the pyramidal cells being chiefly affected (“The Brain in Health and Disease,” p. 86)—we are certainly strengthened in the belief that the outer layer of the cerebral cortex is just as important for thought processes as is the digestive tract for assimilation of nourishment. It can hardly be contended that so far we have required much exercise of imagination to support our thesis. In a most original work (“The Physiology of Mind,” 1922) Dercum suggests the following theory, which, however, has been evolved from a basis of physiological facts. The same idea seems to have emanated independently from Robl-Rückard in Germany and Duval, Lepine, Azoulay and Pupin in France.

Shortly put, Dercum's hypothesis is that the cells of the cerebral cortex are capable of amœboid movement. He tells us that so far such movement has only been observed once by Wiedersheim in the nerve-cells of *Leptodora hyalina* in the œsophageal ganglion of the living animal. He saw them move and change their shape. Assuming that the neurones (cells) of the cortex may do likewise, Dercum proceeds to draw most interesting deductions and to utilize them to explain facts which have heretofore puzzled psychologists. He cites the observations¹ by Kappers published in 1917, which show that in the course of evolution of vertebrates nerve-cells change their positions, and it would appear that they tend to migrate towards the direction from which they usually receive their stimulus—in other words, towards their own dendrites, which, it will be remembered, conduct towards the cell. Dercum assumes that a stimulus reaching a cortical cell (neurone) results in the dendrites being drawn to the source of stimulation, the axon being at the same time drawn towards the succeeding cell, and the process, being repeated, is so passed on. With regard to this process of association, he believes that it takes place in accordance with physical laws, and that when once it has occurred it will be more readily repeated. If experiences be old and have been frequently repeated, the same association will take place again; if, on the other hand, they be new, fresh associations are formed and further pathways become established. Dercum proceeds to show how, as we go upward in

¹ Dercum's theory was first propounded by him in 1895'

the animal kingdom, we find that what are termed fixed or automatic responses to impressions have variable or adjustable responses added. In man we may have the latter turned into the former by frequent repetition, thus writing learned with much thought and difficulty at first eventually develops into an almost unconscious reflex. "Consciousness is itself a phenomenon of cortical transmission," according to our author, and it will be remembered that during this process he postulates cell movement leading to a passage of thought current. Sleep he explains by a cessation of this motion and consequent isolation of cells. "Further it is the summation of the activities of all the neurones aroused at a given time which constitutes at that time the conscious individuality." He considers memory as a purely dynamic function, and, as we understand him, believes it to be due to a capacity of the neurones to appreciate a repetition of certain combinations. This is somewhat analogous to the view propounded by Elder ("Physical Basis of Memory," 1900) in 1900, but he assumed something retained in the cell and called by him a "retentum." Dercum gives a very interesting conception of what may perhaps legitimately be termed the unconscious field, although he objects to the word as self-contradictory. According to him, it simply implies the neurones which have not for the moment been active, but which will, after the application of stimuli, become active and evolve new thoughts or revive old memories.

Hypothetical as we must admit Dercum's scheme of cortical activity to be, it cannot be dismissed as

improbable because it is supported by certain facts and analogies. Moreover, it provides a method of explaining various phenomena which have hitherto been difficult to account for. He tells us that the idea first struck him in connexion with the problems of hysteria. It occurred to him that only on some such hypothesis as this could functional paralysis be accounted for. In hypnotism, he assumes that the verbal suggestions of the hypnotizer are alone perceived, and that for the time other centres than those which appreciate them are at rest or in a condition of sleep. Thus he accounts for the subject's amenability to be influenced by the operator's words.

Having cursorily glanced at the views of modern authorities who have applied anatomical and physiological knowledge to their study of psychology, let us now consider briefly the question of evolution of individuality, or, if we prefer the term, personality in man.

The infant we may look upon as a being in whom little more than instinct is present, with, of course, sensibility to pain. We may presume that at first there are no thoughts, if perhaps we except a wish for food. At about twelve months of age it begins to imitate word sounds, a little later it may endeavour to put two or three words together. According to Shaw Bolton, it is only at about the fourth year that sentences are formed which give evidence of attempts at thinking. Long before this time, however, other experiences will have come into the child's life. In the course of training it will have realized that certain acts are rewarded and others

punished; it will have acquired many mental pictures which will vary according to its environment. Pain, fear and caution will have entered into its mind. It will be remembered that at birth the supra-granular layer of the cortex has only attained 50 per cent. of its thickness and that presumably the neurones composing it are still undeveloped. As experiences multiply, more and more neurones will become capable of functioning and add to the bulk of this layer. Ultimate individuality will thus obviously depend upon heredity, environment and, perhaps we may add, health, for it is conceivable that this might be affected independently of circumstances directly connected with either heredity or surroundings.

We may then look upon the young brain as a structure which will vary in quality according to heredity and bodily health, and which will be ready to receive impressions from the surroundings of its possessor. In early life there will be no ideas of right and wrong until they have been implanted by discipline; there will be a tendency to gratify instinctive desires—largely connected with food—quite regardless of the rights of property. We need not follow life from early childhood to adult age, but shall content ourselves by emphasizing the fact that, given good brain material and well-chosen environment, we should expect an infant to grow into a good citizen, while with bad heredity and evil surroundings we should anticipate the reverse. With bad heredity and good surroundings, or conversely, it becomes a question which influence will ultimately prevail. As the brain develops the

various stimuli of education, social life, good example and many others, will have produced tracks through the millions of cortical cells, and, as we have seen, these cells have the power of appreciating a reapplication of the same stimulus—in other words, of remembering. So gradually we may picture the cortex as becoming traversed by innumerable pathways already to receive and register experiences. If all the stimuli entering were towards the good and against the bad, the upbringing of young people would be an easy matter. Unfortunately, this is far from being the case. Humanity has certain instinctive cravings which are difficult to repress. A hungry man with no means of buying food very soon becomes a desperate man; he may commit crime to satisfy the craving within him, or he may be deterred by religion, honesty, self-respect, fear of punishment and many other considerations. It will depend largely upon the power of these whether he resists temptation or becomes a criminal. Another instinctive craving which tends to degrade the individual is the sexual, and once more it will depend upon various circumstances whether this can be confined within limits compatible with social conditions—again the struggle will be between the gratification of the primitive desire and such inhibiting influences as religion, honour, decency, self-respect, or it may be only fear of disease.

We have said enough to show that man's behaviour must be the resultant of the various stimuli which reach his brain. The effect of such stimuli will be influenced by upbringing, that is, by having had stimuli towards good living more or less constantly

applied, as well as by the quality of brain-cell which he has inherited from his parents. His intellectual ability will depend largely upon the number of association pathways which his studies have opened up and by the power of his brain-cells to retain what they have received. If such pathways and associations be abnormal in their combinations, we should expect originality of thought, while if they be numerous, we should anticipate great ability.

The reader should note that in the preceding propositions there is nothing which is not supported by physiological analogy. Certainly some of them are conjectural, but they are at the same time inherently probable and go far to explain the phenomenon of mind, and, further, to show how extremely improbable is the hypothesis of an unconscious mind as predicated by the psycho-analysts. We emphasize this point here in view of the critical remarks we propose to make in our next chapter.

CHAPTER IV

A CRITICAL STUDY

IN this chapter it is intended to apply criticism to these salient points in Psycho-analysis to which we have referred and to utilize such facts and probabilities as we have been able to glean from a study of the physiology of thought as outlined in the preceding chapter.

We shall begin by freely admitting the erudition and honesty of the two workers whose names may be linked as the protagonists of the so-called New Psychology—Freud and Jung. We must further disclaim all intention of aspersing the good faith of any individual workers in this field. At the same time, we shall endeavour to point out without reserve what we consider the extreme weakness of their position.

No open-minded man could read the first of Freud's Introductory Lectures without realizing that author's desire to deal quite fairly with his audience, and yet (*op. cit.* p. 13) we there find it admitted that for psycho-analysis to be successful we must have on the part of the patient "a special affective relationship to the physician." This is probably quite true, for he goes on to state that the presence of another would seal the subject's lips and prevent him from telling his private thoughts; but, con-

ceding all this, is there not in the suggestion something akin to what is supposed to influence the success of spiritualistic séances? For, as is widely known, on such occasions it is not uncommon for failure to be ascribed to the presence of some sceptical personality.

It will be remembered that Breuer's case, which gave rise to Freud's further investigations and elaborations, got better after describing her terrifying dream, and that psycho-analysts claim that their methods are specially applicable for the treatment of hysteria, obsessions and morbid fears. In this they may be right; but have they proved it? Such proof could only be given by one of two methods. If, for instance, they were able to adduce a series of cases in which other forms of treatment had failed and in which they had succeeded, or if they could bring forward a larger percentage of cures than physicians who had trusted to other means. So far as the writer knows they have not published any such evidence, although it is possible they may have done so without his knowledge, as no one can deny followers of the "new psycho-therapy" such credit as is due to the production of voluminous literary contributions. In this connexion it must be remembered that it is freely admitted by all psycho-analysts that their treatment requires much expenditure of time, and we presume money, and that for this reason alone it has disadvantages, to neutralize which it would be necessary to show definitely that it has compensating advantages. If this has been done or can be done, it would go a long way towards supporting their views and claims,

but until it has been accomplished, scepticism seems more than justifiable. As already stated, the writer admits the possibility that such proof may exist, but he has been led to suspect that it does not by the following fact. In the *British Medical Journal*, 18th October, 1922, there appeared a letter by Dr. Steen who had by previous contributions shown himself a firm believer in Psycho-analysis, emphasizing the difficulty of treating such cases as morbid fears by any other method. On December 9th there was published in the same *Journal* a communication by Dr. Rayner describing how he had cured many such cases—sometimes quite quickly—by the simple process of reasoning with the patients and giving two illustrative instances. Although a controversy was at that time going on anent the value of Psycho-analysis, nothing of the nature of statistical proof was attempted by its advocates from which we felt entitled to conclude that in all probability none existed.

The reader will remember that Freud believes that early childhood is characterized by a desire to enjoy perverse sexual pleasures. It is true that these are not supposed to be similar to those experienced by adults, but in a previous chapter we have given a quotation which by itself would emphasize the fact that he considers them to be to some extent analogous, "if differing in kind."¹ Freud states that he has arrived at his conclusions by analysis and by observation, but the question is this—Does an observer who has formulated a theory not tend to explain the facts he notes in terms of

¹ See Chap. I, p. 24.

his theory? We should be inclined to think that he often does, and we further think that among psycho-analysts this is not uncommon. Thus if we refer to Brill ("Psycho-analysis," p. 344) we find this author quoting the remarks of little children which he has collected in connexion with the "Oedipus Complex," to which reference has already been made and which, as we saw, implies dislike of the father and amorous attachment to the mother. For the unbiassed critic, it is not easy to read impure meanings into such childish sayings as the following: "No Mami talk Daddy, sit down talk Baby," or "Let us play that we are married. I'll call you Mary and you call me John." The same little boy, when later he entered his mother's bedroom, said: "Here comes your husband." The author illustrates the opposite tendency (Electra Complex of psycho-analysts) by recording two remarks by little girls. One on being punished by her mother said: "Go away to Susie" (a dead sister); "I can be Papa's mama," meaning his wife. The other kissed her father and kept on repeating "I love you so much, Papa. Let's go to the Bronx and never come home to mama." This child on being questioned admitted that she did not love her mother. To the writer all these children's sayings seem to be perfectly simple, and it appears to him difficult to conceive that by any but the very few a sexual significance could be attributed to them. He would therefore conclude that no case has been made out for the view that early years are necessarily stained by sexual impulses of any kind and that there has been too great a tendency to

accept as proved what has been merely asserted by Freud.

This author, as we have mentioned in a previous chapter, assumes the existence of a psychic energy and endows it with dynamic properties. After considering the facts brought to light in the last chapter, we must admit that this proposition does not seem to have any support sufficient to justify its acceptance as a premiss. Indeed it is so improbable that it is difficult to account for its adoption by various writers on psycho-analysis on any other assumption than that it is necessary in order to make their position tenable. According to our view, the same is true as to the Unconscious Mind, upon whose existence the whole fabric of psycho-analysis depends. To the ordinary man a mind without consciousness seems a perfect contradiction in terms, but certain metaphysicians employ the word without, as it would seem to us, attaching to it such a definite meaning as would be required to justify its use in scientific argument. Further, those who thus use it in no way homologate that which psycho-analysts imply by the term, regarding it, as they do, in the light of a storehouse of buried memories, themselves endowed with dynamic properties making them tend to burst out when not restrained by resistance. Indeed the whole conception seems so unjustified as to make it difficult to understand how it has come to be so widely accepted. We have said that the terms unconscious and sub-conscious have been employed in philosophic writings and at the same time psycho-analysis has been submitted for the judgment of medical men who are usually not well

versed in metaphysics. It may well be that certain of the latter have thought that they might accept the term on the faith of the philosophers, and having accepted the unconscious mind as a premiss have thus been led to follow the teachings of Freud. They seem not to have realized that his conception of the Unconscious is a thing by itself and evolved by himself, that it is purely an hypothesis, and that it is not supported by fact or probability but has been merely assumed. If the reader will recall the chapter on the Physiology of Mind and consider it carefully, he will be driven to one of two conclusions. He may accept the views there expressed, which are supported by physiology as also by analogy, or he may reject them, in which case he must also reject the idea that the brain is the thinking organ. Even if he comes to the latter conclusion, he will only involve himself in the proposition that the mind is a something concerning which we know nothing. He will in no sense be justified in assuming an Unconscious Mentality, a dynamic psyche and the rest of the psycho-analytical postulates. If, on the other hand, he believes that thought is merely a cerebral process, that each idea as it occurs is due to stimuli depending upon environment and that it results in some such way as has been suggested by those who have studied physiology, he must realize that there is no justification for the term "Unconscious Mind." He will be driven to see that when we are thinking of something, only certain cortical cells are in activity, and that when our thoughts turn to something else, these will return to rest while others will become active. He will further

realize that memory must be due merely to the fact that these cells have the property of appreciating a reapplication of the same stimuli. While it cannot be said that absolute proof can be given, one view is so improbable and the other so probable that we are at least entitled to assert that the views of the psycho-analysts are sufficiently lacking in likelihood to justify us in expressing strong dissent. This being so, it follows that to build a system of treatment upon a foundation so insecure is a breach of all the scientific rules which have hitherto guided careful physicians in suggesting novel methods. In a very able article Field (*Mind*, October 1922) severely criticizes the hypothesis of an Unconscious Mind, and we shall give two extracts from it which suffice to explain his position: "And to ask us to think of something which has all the characteristics of a wish or a feeling except that it is not conscious seems to me like asking us to think of something which has all the attributes of red or green except that it is not a colour" (p. 414). And again, in writing of the Unconscious: "I cannot accept it because I cannot attach any meaning to it and cannot see any necessity for it." In the same number of *Mind* Laird quotes Bleuler's definition of the Unconscious,—he (Bleuler) understands by it "all those operations which are in every respect similar to the ordinary psychic ones with the exception that they cannot become conscious." Laird comments on this as follows: "and many of the others say the same thing."

"This definition really is preposterous. It is just like Mr Churchill's cannibals in all respects except

the act of devouring the flesh ' of their victims ' ” (*op. cit.* p. 434).

These quotations from the views of authorities on Psychology have been introduced to show how unsatisfactory they consider the hypothesis of the Unconscious Mind. There is, however, another point in the communications. If the reader will take the trouble to peruse the contributions of Field and Laird, he will be led to the conclusion that both authors condemn the theory of the Unconscious as propounded by psycho-analysts, but he will be surprised to find that both go rather out of their way to avoid serious criticism of Psycho-analysis. In this connexion, the suggestion lies near that possibly these psychologists look upon the so-called “ New Psychology ” as having been accepted by scientists just as probably many doctors consider the existence of the Unconscious as established because the name has been used by men distinguished as philosophers. However, we shall possibly recur to this aspect of the matter later. Perhaps one of the most effective attacks upon the position of the psycho-analysts is that of Kretschmer, a German neurologist. He writes (*Zeitschrift für Neur. u. Psychiatrie*, 1919, p. 368): “ A working hypothesis has been promoted to the position of a school dogma.

“ Let us for once speak German and call the Unconscious the unknown. When we speak of an unconscious mentality (*Seelenleben*) we utter a contradiction.

“ One cannot say sub-conscious without thinking of the underworld. By this word with the hollow

sound one has made an empty space into a veritable kingdom of ghosts. The Unconscious has become a sort of Orcus in which all spooks of scientific imagination may tumble about unpunished if one first lets them drink of Lethe. A nebulous trace of incipient psychic life, broken bridges of memory, bodily reflexes, brain automatism and engrammes, all this secretly mixed up together, emphasized according to taste with associations of hypnosis, twilight states and blurring consciousness; in addition, everything which one cannot know or does not yet know stuffed in with the above, the whole given out as the newly-discovered complete soul of man (Grundseele) and sold as an elixir against all breaking of heads against Hysteria. So appears the unconscious in the common medical psychology and on such a desperate patched up headless chimera we are to ride to Truth"—truly a bitter attack, but we doubt whether it contains any exaggeration or misleading suggestion.

Let us now turn to the question of dream interpretation and apply our critical faculties to the problem.

What must strike every intelligent reader who has perused works on Psycho-analysis dealing with this theme is the unanimity of all as to one point. Each one of them starts with the proposition that dreams are of great importance, and they all connect them with that Unconscious which we have suggested to be nothing better than a nebulous and improbable hypothesis.

Our reasons for this view have just been stated, and it now remains to consider whether any logical

grounds have been advanced in favour of the proposition that our nocturnal fantasies are always of serious import.

After a careful perusal of Freud's large work on "Interpretation of Dreams" and of many works on Psycho-analysis, the writer has been unable to find any real evidence to corroborate this suggestion. To him the position appears as follows. Freud, in order to account for certain phenomena and to support his theories, found it necessary to evolve a working hypothesis. He therefore, as we have seen, assumed (1) a dynamic Psyche; (2) an Unconscious to which he added a Preconscious and a Censor; (3) that all dreams are important. (4) He further stated that all dreams are the fulfilment of a wish. Most psycho-analysts have, we believe, accepted all these propositions excepting the last. Having done so, they have followed Freud in treating them as facts and felt themselves entitled to employ them as premisses in further argument. Thus Freud has been placed very much in the position of an inspired prophet whose utterances are accepted as truths. It must be admitted that it is possible to prove anything if we are allowed to use what premisses we like and to argue from them. Freudians have, however, permitted their leader to go even further. He seems to tell us so many things and on almost every occasion to refrain from further proof than is given by the simple statement that he has drawn his conclusions from the results of dream interpretation. To him and his followers it seems impossible to conceive that there are people in the world who both decline to admit the importance of dreams

and the value of interpretations. We have seen how improbable is the existence of the Unconscious in the Freudian sense, and, of course, the whole scheme of interpretation depends upon its acceptance.

Now as to the causation of dreams, opinions have differed, but it seems to us that the most probable explanation is the one which ascribes the phenomenon to stimuli acting upon a portion of the cortex which is already half awake. These stimuli may come from outside, as in the case of loud sounds, bright light, or there may be some discomfort caused by contact, such as a crumpled sheet. On the other hand, they may arise in the internal and especially the digestive organs, or it may be that they find their source more externally, as, for instance, in joints or muscles. When such a stimulus occurs it probably awakens the cells of the cortex where it reaches the brain and then spreads along some of the association tracks. Observe that it will have the field to itself. There will be none of the other stimuli to which we are accustomed in the waking state to control or direct the thoughts so produced. Thus they are, as we should expect, often absurd and uncontrolled by time, space, logic or probability. This theory of dreams requires no further support than is provided by physiology, and must of necessity be more acceptable to common sense than an hypothesis which demands that we should accept as proved the figments of a too vivid imagination.

It will be remembered that to combat this view Freud relies largely on the work of Miss Calkins, who asserted that a stimulus could only be found in

a small percentage of the dreams she investigated. This does not strike us as a sound argument, for it must be obvious that it would be impossible to exclude in the case of the others such things as undigested food, an inequality in a mattress, a ruffled sheet, *et hoc genus omne*. Again, Freud lays great stress upon the fact that Hildebrandt in his three alarm clock dreams perceived the sound as sleigh bells, church bells and broken crockery respectively, and asks why the sound was never recognized as due to its real origin and why the reaction to the same stimulus should be so varied. We would reply that this can be accounted for by the following possibilities: (1) The particular sound of the clock which caused awakening; for presumably the auditory centre would not be just exactly as much asleep on each occasion and would thus take a longer or shorter time to be roused. (2) The particular association paths which happened to be ready to receive the stimulus; this again depending on local conditions as regards readiness to awake. Probably in some instances dreams occur just before complete sleep has set in by thought currents acting in the part of the cortex which is last to succumb; but we must conclude that generally the cause of nocturnal fantasies is to be sought in some definite stimulus which we are ready to admit cannot always be detected.

Freud, as we have seen, divides dream contents into manifest and latent. The former is obvious enough to the dreamer, but the latter is what the interpreter reads into it. Now it is by no means certain that all thoughts arising in connexion with a

dream must be caused by it. It might be so if we could absolutely exclude all other stimuli, but it is not easy to see how this could be attempted, much less accomplished. From the time of getting up the dreamer will have been subjected to a variety of circumstances and impressions and his train of thought may well be influenced by them as well as by the manifest dream contents when he finds himself with the psycho-analyst. Freud's statement that every thought is influenced by one that has preceded it may be true, but how can he tell what has passed in the mind of the dreamer since awakening?

Now as to the interpretation itself, Freud tells us that much of the manifest content is negligible, and that the real meaning can only be arrived at by interpretation. In this process one person may represent another or several others, a thing may stand for its opposite, something which seems quite unimportant is really the salient feature, while finally reliance must be placed upon symbols.

Now to the sceptic these points suggest that dream interpretation may reach almost any desired conclusion. The whole process makes one think of certain puzzles in which results are arrived at after the expenditure of considerable care and ingenuity. There is, however, one conclusion which cannot be reached by Freud's method—it can hardly be assumed that any dream is innocent, for has it not been stated by him that we must employ a certain series of symbols, and have we not been told in effect that most long objects represent the male genitals and most short ones those of the other sex?

As we have seen, other writers on Psycho-analysis have not always agreed with Freud as to the use of symbols, in spite of the fact that they have all attached great importance to dream interpretation. We shall discuss this point again, but meanwhile shall content ourselves by emphasizing the remarkable fact, for to many of us it seems very certain that dreams cannot be of any serious importance. At most it may be granted that they might aid us in tracing the direction of association paths. In other words, if we could know the exact conditions under which they have occurred, we might form some idea of what line of thought tended to be produced by a given stimulus when acting uncontrolled. Observations on these lines might give results, but it seems hopeless at present to attempt this line of investigation, because possible stimuli are too numerous, and, moreover, they cannot be detected during sleep.

This question of the importance of dreams or the reverse is, however, one upon which any reader, lay or medical, scientific or merely practical, can form his own opinion. It is quite impossible for anyone really to make a study of the dreams of others. So many circumstances interfere, and it is difficult to be certain that we are told dreams just as they occur, not because there is a desire to deceive, but because there is a tendency to connect artificially the confused and casual memory pictures which result from uncontrolled stimuli flitting about in directions of least resistance. Thus we are each one of us thrown back upon individual experience. Ultimately it will be for the public to decide this

question of the importance or non-importance of dreams. We do not mean to suggest a plebiscite of the nation, but we assert definitely that any well educated man is just as capable—if not more capable—of adjudicating upon it as Freud or any other psycho-analyst. We have said more capable advisedly, because he will not feel himself called upon to fit in his conclusions with vague ideas concerning an Unconscious Mind, a Preconscious and a Censor who is supposed to alter the dream material in such a way as to make it suitable for admission to consciousness.

At the end of Chapter II are given dream interpretations by Freud, Jung, Rivers and Adler. As the first named is the protagonist, it was thought advisable to give three examples of his method, while one only has been supplied from the works of each of the others. A perusal of these will show the reader what different results have been obtained, fitting the views of each of the interpreters. Thus Freud finds wish fulfilment always of a sexual nature, while the dream recorded by Jung is translated on quite different lines, notwithstanding the fact that, according to Freudian methods, it would have had not only a sexual meaning but one strongly suggesting incest. On the other hand, Rivers's rendering is devoid of any trace of sexuality, but, as we should expect, was said to contain solution of a mental conflict. Adler found, again according to expectation, a will to power as the chief point in the recorded dream of his patient. Surely such divergence as is here indicated cannot fail to strike the intelligent reader as a strong argument, not

only against the importance of dreams, but also against the whole scheme of psycho-analysis.

It seems to us that the position of the "New Psychology" is very similar to that of a religion which admittedly cannot be subjected to logical proof but requires for its reception that something which theologians call faith. Now enlightened medicine, while studiously refraining from expressing an opinion on theological matters, entirely refuses to take anything on trust in its own sphere, and demands that every new remedy shall be subjected to critical examination before it is believed in.

Let us now follow out further the analogy between Religion and Psycho-analysis.

The supporters of each demand from their disciples faith in something which cannot be proved. Most religions demand a belief, actual or implicit, in some form of infallibility, while Freudians seem desirous of claiming the same for their chief. They further require as part of their creed acceptance of an Unconscious Mind, with all the attributes we have mentioned, as well as a firm conviction that the dreams we experience—as some of us think, often owing to indigestion—are of very real importance and significance.

But most religions result in ultimate divergence of opinion among their adherents, who, while true to certain main dogmas, have come to hold opposing views about minor points, and so it has been among psycho-analysts. The Freudians may be considered as belonging to the old faith, while Jung, Rivers and Adler represent dissenters. The first tends to

minimize the importance of sex and symbols, the second is, if we may use the term, still more latitudinarian, while the third seems the most unorthodox of all—still they each appear to be more or less impressed by the importance of the two original dogmas.

It cannot but appear strange to us that in an epoch when the claims of religious dogmas are often lightly considered by the laity there should spring up a cult among medical men which demands from its followers a faith apparently as blind as was ever exacted by priest or Church.

Just as many infidels cannot withhold a tribute of praise from a religion which they profess to disbelieve, and have in consequence been driven to admit that, in spite of what they regard as error, some good has really been accomplished, so it may come to be with certain critics of psycho-analysis. When the latter has been stripped of its dogma and of the jargon which is its necessary accompaniment, it may be ultimately found that to let the patient talk of his thoughts is the best method of treating certain neurotics. It will certainly tend to give the analyser an insight into the workings of the mind and suggest to him the lines of least resistance. Further, we all know that to share our worries with another is often mentally wholesome, and if our confidant be a man of experience and tact, a good deal of relief may thus be obtained. Psycho-analysts always repudiate indignantly any hint that suggestion may play a part in such cures as they have obtained, but we know that in "overcoming resistance" and in discussing interpretations, conversation

must play a part. If the physician be sympathetic and agreeable as well as sensible, who shall say where the influence of his personality ends and that of analysis pure and simple begins?

As has already been stated, it is difficult to find any data from which the actual and relative value of this form of treatment can be deduced, and we have seen that Dr. Rayner¹ has claimed cures of just those neuroses which are supposed to be specially suited for psycho-analytical methods, by a much simpler and shorter process. Thus we are left in doubt whether Psycho-analysis will ultimately retain a place in the equipment of the mental specialist or pass with many another vaunted remedy into ultimate oblivion.

¹ See p. 77.

CHAPTER V

PSYCHO-ANALYSIS AND MEDICAL MEN

A GREAT statesman has asserted that it is impossible to indict a nation. It is equally impossible to give any account of the mental attitude to be expected from the members of any profession. Admitting so much, we may allow ourselves the general statement that the training of medical men from their student days has been directed towards accuracy of observation and the use of logic in arriving at deductions from such observations. It follows that the majority will develop on lines which—*qua* medical matters—will make them disinclined to accept doctrines which cannot be proved. There must nevertheless remain a certain number who, owing to temperament, will be more credulous than their fellows. They may be not less talented, but more susceptible and more impressionable. Men of this sort are often inclined to mysticism and perhaps too ready to believe what is presented to them in a plausible and forceful way. When this happens they may hesitate to apply to the statements of others such critical faculties as they possess, or, it may be, that nature has denied them such faculties. Again, a mind which inclines to the metaphysical rather than the practical will accept many pro-

positions which to another may seem to conflict with common sense.

As is well known, a certain number of medical men of standing have given their adhesion to the doctrines of Psycho-analysis, and to the writer this has caused no little astonishment, because to him it implies that these men—some very able—have done so in the face of science and logic. Yet he is not so egotistical or self-satisfied as to believe that for this reason alone they are to be assumed by the reader to have taken up a false position. He is quite ready to admit that there may be more evidence in favour of the “New Psychology” than, in spite of conscientious searching, he has been able to obtain. If that be so, he cannot but think that the time has come when in their own interest the abler workers in Psycho-analysis should marshal their facts and place them before the medical world in a compendious and readily accessible form.

The dogmas of the psycho-analysts and the deductions they have drawn from such dogmas have been sufficiently discussed in previous chapters, but we may perhaps here make an attempt to look into the chain of mental events which have resulted in the evolution of the cult.

It has already been suggested that the founders of a new school of thought are peculiarly liable to the temptation to make facts fit theory. All of us who have contributed to medical literature must have felt from time to time the inclination to emphasize what supports our views, and conversely to belittle that which is against them. To state this is merely to admit that we are all—even pro-

tagonists of the New Psychology—human and liable to human frailty. We can well imagine Freud, having made his first observations and endeavouring to find a suitable hypothesis, seizing upon the unconscious mind of the philosophers, and having adopted it, adding to the original conception various attributes which fitted his theory. He, having found the unconscious mind and psyche ready to hand, altered and adapted them to his purpose. Then he began to build the edifice, and ceased to think further of the foundations. The curious thing, however, is that while some of his disciples dissented from him on various points, none appear to have thought it necessary to investigate or criticize the value of that upon which rests the whole existence of Psycho-analysis as at present taught. All seem to have accepted the Unconscious Mind as described by Freud and the same author's statement that all dreams are significant.

Perhaps those who have been drawn towards psycho-analysis have been less critical and more ready to accept statements which to others might seem incredible—in short, there may be a type of mentality which renders the whole-hearted acceptance of unproven doctrines possible. Indeed that there is such a type is shown by many occurrences—not least by the readiness with which improbable rumours are accepted by many people in times of great excitement, as, for instance, during the war.

It must be remembered too that the practice of psycho-analysis cannot but be associated with mental strain. To spend a large part of the day

endeavouring to learn the thoughts of neurotics must be trying by itself. If in addition to this the analyser attempts to remember his own dreams and to make notes upon them, his work will be proportionately increased. Now this brings us to another question—Is it not normal to forget our dreams? The writer from his own experience would certainly answer in the affirmative, and he has been confirmed in this view by having ascertained the experiences of others. If this be so, it cannot be a wholesome proceeding to investigate one's dreams by the aid of forcible awakening and immediate recourse to pencil and paper. Having therefore done just enough of it to record sufficient of his own dreams to convince him that they contained nothing which could be legitimately employed to support any of the theories of the four authors quoted in the last chapter, he determined to desist from this particular line of study. It seems possible that the continued practice of the new "Psycho-therapy" may tend to produce some want of balance—some dwindling of the sense of proportion and possibly a form of mentality which makes the individual less critical of his own literary productions than he should be. Perhaps what it is intended to convey will be best shown by some examples from the literature of the subject. Here again we are quite willing to admit that our estimate may be wrong—what seems to us unworthy of serious discussion or even ludicrous may strike another as valuable and evidently has done so. It will be for the reader to judge.

We do not know, for instance, what his opinion

was anent the children's remarks which have been discussed in the last chapter, and there the writer has already expressed his own.

Let us now turn to the views upon what is termed "Anal Erotism" which have been ventilated by various psycho-analysts.

Jones ("Papers on Psycho-analysis," 1918, p. 664, *et seq.*), after indicating that Freud has pointed out that orderliness, parsimony and obstinacy are the chief characteristics of the anal erotic, mentions that Blüher distinguishes "defæcation erotism" from anal erotism, which latter may be connected with masturbation and pæderastia. In criticising this, our author goes on so say: "I would suggest, on the other hand, that as all allo-erotic manifestations in connexion with this region must ultimately be derived from erotism relating to the act of defæcation, there is no reason for introducing a separate term, though a useful distinction may be drawn between the different aspects of the originally auto-erotic anal erotism. One can separate, namely, the interest (and the character traits resulting therefrom) taken in the act itself of defæcation from that taken in the product of the act."

Jones then proceeds to indicate that with regard to the former we can distinguish two attitudes. The endeavour (1) to get pleasure from the act; (2) to retain control of it. Where these "complexes" exist in infancy, he (quoting Sadger) assumes that certain characteristics follow. These people are said to be inclined to procrastinate, but when they once undertake anything to carry it through vigorously. In this connexion, however, a number

of opposing characteristics are mentioned, *e.g.* a tendency to be bores, slowness of mind, thinking that no one else can do anything as well as the subject himself. "Such people," he goes on, "are therefore very hard to get on with as colleagues, for although on occasion they will get through absolutely enormous masses of work (Napoleon), they are subject to inhibitions during which nothing goes forward, since they refuse to allocate any of the work, however urgent it may be, to a deputy or assistant.

"There are many historical examples—Napoleon is again one—of persons of this type organizing an elaborate system which functions marvellously well while its author, with tireless energy, attends in person to every detail, but which runs the risk of collapse as soon as the master hand is inactive."

Jones asserts that many tasks and performances may symbolize the act of defæcation and influence the attitude towards them through anal erotic traits. The subject is bent upon doing nothing by halves and everything in exactly the right way.

To quote again: "It is further to be noted that with different members of the type there is a considerable variation in the relative prominence of the two phases of the process. With some, namely, the expressive phase of thoroughness, insistence, persistence and general energy is the dominant one, whereas with others it is the inhibitory phase of inactivity, brooding, delay and postponement which may even extend into temporary paralysis of various activities—such as complete inability to write letters."

In connexion with the infant's desire to retain individual control, there are said to result obstinacy and disobedience as well as a tendency to regard it as unjust that what it has produced with so much interest should be taken from it. We are informed that sausages, rissoles, spinach, dirty things, soiled linen, waste matter, discharge (pus), books, money and children are fæcal symbols. In connexion with money, the author lays stress upon such expressions as "dirty miser," "rolling" or "wallowing" in money, "stinking of money" and the terms "constipated," "currency" and "liquid money" as employed on the Stock Exchange, as proving the connexion with fæces. He explains the inclusion of children by reference to the supposed belief of some young persons that a child is somehow created out of fæces.

Again (*op. cit.* p. 681): "All collectors are anal erotics and the objects collected are nearly always copro-symbols—thus money coins, stamps, eggs, butterflies—these two being associated with the idea of babies—books and even worthless things like pins, old newspapers, etc."

While parsimony is admittedly an anal erotic trait according to our author, we read (p. 688): "In this category comes the opposite of parsimony, namely, generosity and extravagance. Some psychoanalysts would call this type 'anal erotic' as distinct from the anal character of the former, but it seems to me that they are equally character types derived from anal erotic complexes, differing only in that one is positive and the other negative. It will be seen that the total result is an extremely varied

one owing to the complexity of the inter-relations of the different anal-erotic components with one another and with other constituents of the whole character. Some of the most valuable qualities are derived from this complex as well as some of the most disadvantageous. To the former may be reckoned especially the individualism, the determination and persistence, the love of order and power of organization, the competency, reliability and thoroughness, the generosity, the bent towards art and good taste, the capacity for unusual tenderness, and the general ability to deal with concrete objects of the material world. To the latter belong the incapacity for happiness, the irritability and bad temper, the hypochondria, the miserliness, meanness and pettiness, the slow-mindedness and proneness to bore, the bent for dictating and tyrannizing and the obstinacy which with the other qualities may make the person exceedingly unfitted for social relations."

Brill ("Psycho-analysis") also has a chapter on anal eroticism and character (pp. 395-396), and we shall permit ourselves a few quotations which, if not illuminative, are suggestive.

"We all know that when people wish to express spite and spiteful mocking they invite people to kiss their behind, which points to a repressed pleasure. . . . The relation between defæcation and money, though seemingly remote, still shows a definite connexion. Some of you know that the most obstinate cases of constipation can be cured by psycho-analysts. Of course they can also be cured by other means, such as hypnotism, but by psycho-

analysis they can be cured only after the money complex of the patient has been thoroughly thrashed out and brought to consciousness. We know that misers are called filthy (filthy lucre) and that in mythology, fairy tales, superstitions and dreams money is ultimately connected with fæces (goose that laid the golden egg)."

Stoddart ("Mind and its Disorders," 4th ed. p. 180) writes as follows, after stating that infantile interest in fæces may be sublimated and converted into regard for money: "Financial expressions often supply evidence of this association. We have a *deposit* or *current account* in a *bank* and money is said to be either hard or fluid. There are also such slang expressions as 'filthy lucre,' 'So and so stinks of money,' or he is '*constipated*,' meaning that he is disinclined to part with or that he sticks to his wealth."

Now the writer has here endeavoured to convey so far as possible and without prejudice the views of Jones on Anal Erotism. It would seem that the author desires to indicate that a study of the behaviour of an infant towards its excrement may or does give valuable indications as to its future character. It will, however, be noted that here, as in the case of dreams, there is that play with opposites which is so beloved of psycho-analysts. Just as in a dream a thing may stand for its opposite, so the anal erotic may be generous or mean, energetic or lazy. It seems rather a wide cast of the net to include all collectors among anal erotics, and we cannot but wonder how the author obtained such details as to the infant life of the great French

Emperor as to justify his inclusion. It is curious, too, to observe how the three authorities we have quoted rely upon everyday slang expressions to support their case. Surely there are more probable ways of accounting for such terms as filthy lucre, stinking of money, dirty miser, etc., than to derive them from a connexion between money and fæces, and the act of kissing the buttocks requires a good deal of imagination to convert it into the idea of a repressed pleasure.

Now we might criticize our quotations more in detail, but it hardly seems either necessary or desirable. Let us rather come to the point. Either what has been described has been established as a scientific fact, or at least a probability, or it has not. In the former case it may or may not be of value, but if it is merely conjectured and incapable of proof, then it ought not to have been brought forward as a contribution to medical literature, and to have done so shows a laxness of mentality and an absence of self-criticism which is strongly suggestive of an unscientific mind.

As an illustration of psycho-analytical literature, the following may be put before the reader. In the *International Journal of Psycho-analysis* (vol. i. p. 420) there occurs, under the heading "A Trivial Incident by X.," the following narrative, which we have been obliged to condense, but we do not think that anything of importance has been omitted.

Mrs. A. and her little girl stayed with Mrs. S., who was of a jealous disposition, given to nagging and outbursts of temper towards her husband and child. She was friendly towards her guest and

sometimes excessively amiable. One evening the hostess said she was tired and went up to her room, leaving Mrs. A. with her husband. Twenty minutes later Mrs. A. took her candle and went upstairs. As she passed Mrs. S.'s room the latter burst open the door, appeared fully dressed and said, "Oh! Mrs. A., have you any of my iodine left? and I think your little girl has taken my nail scissors from my dressing table." Mrs. A. apologized for not having returned the iodine she had borrowed. Neither she nor the child had seen the scissors nor been in Mrs. S.'s room. Mrs. A. offered her own scissors, but the hostess seemed embarrassed, saying, "Oh no, I don't want them now. Besides, I can take W.'s (her husband)."

The author propounds the proposition that the iodine meant semen and the scissors penis. Out of this incident he builds up the theory that Mrs. S. suspected her husband and guest of impropriety. She can accuse the woman of not returning the iodine and the child of the theft—to quote X. verbatim: "Taken from her room, from the dressing table, from herself by the other woman's other self, her child, her little self—other symbols obvious enough" ("of the female genitals," is given in a footnote).

From this incident X. concludes that Mrs. S. had a homo-sexual feeling for her guest. She is said to have identified herself with her husband and projected on to him her love for Mrs. A., "but in the delusion her husband was herself, he stood for her (desired but missing) male organ, therefore if or when he and Mrs. A. should love each other, she was

deprived of them both, "castrated and rejected in love." To this passage is appended the following footnote: "Note that scissors are an instrument for 'cutting away' and for 'separating'; probably she herself in revenge wished to castrate her husband and to separate him and the woman."

"In creating the scene in which they were left together she fulfilled two ardent wishes of infancy which must at that time have caused her wakefulness, longing to overhear and to disturb and not to sleep until the envied ones were heard to come up to bed."

The author then adds: "So much can be learned from an unreasonable remark."

We shall allow ourselves one more excerpt showing the attitude of mind of certain psycho-analysts towards sexual topics. In "Mind and its Disorders," by Stoddart (p. 179), there occurs the following passage. "For example, the homo-sexual complex may gratify itself by a habit of striking trees and other phallic objects or poking at them with the walking stick or umbrella (also phallic) when the subject goes for a walk, the bringing together of two phallic objects symbolizing homo-sexuality. A patient of mine whose homo-sexuality became patent during unconscious fugues, following a shell explosion, burial and subsequent disinterment by another shell, dreamed that he broke his pipe (symbolizing the penis) and the next day actually snapped it in two between his fingers to his chagrin and to all appearances unintentionally. In the dream he also lost a little white ivory spot (trade mark) from the mouth-piece; this symbolized semen. Those who

are familiar with psycho-analysis will here recognize a castration complex."

"Many will wonder why on earth the experiences of this patient should arouse his latent homosexuality. The explanation is not far to seek if one cares to think symbolically; for a shell is a long, penetrating, explosive thing—in short, phallic. After the experience his usual dream was of running away from a shell which was chasing him, and dreams are invariably the fulfilment of an unconscious wish."

The writer had intended to criticize these two extracts, emanating as they do from whole-hearted believers in psycho-analysis. He had further proposed to include in his criticism the editor of the journal in which the communication from X. appeared. On reflection he has, however, decided to leave his readers to draw unaided such inferences as may occur to them lest he should be led to transgress the canons of good taste which should guide every author in his discussion of the writings of another.

As representing the views of those who give moderate support to the "New Psychology," we shall now give a communication from Dr. Robertson (*British Medical Journal*, January 6th, 1923), and as the author is a recognized authority on Insanity, shall discuss it paragraph by paragraph :

"SIR,—I hesitate to enter this controversy, but do so in the hope of throwing light on some misunderstandings and of making the issues simpler.

"Dr. Steen, quoting Hart, is quite right in asking that 'brain-cells' and 'ideas' be not confused or

mixed. They belong to entirely different categories, and are best studied apart. This is, however, very different from saying that mental functions have not a physiological aspect. Dr. Steen is merely repeating a favourite text or maxim of that great neurologist and most profound and accurate thinker on the functions of the brain and nervous system, Dr. Hughlings Jackson. All who enjoyed the privilege of being taught by him will bear out the truth of the above observation, and those who wish to know why he laid such stress on this point will find the explanation in his classic writings. The relationship between mind and matter is an unsolved problem. No one has bridged over the chasm that divides the two. But although no solution of this problem has yet been found, no physician, and certainly not Dr. Steen, denies that there exists a very important relationship between mental functions and the working of the cells and fibres of the brain. The onus of explaining this does not rest, however, on psycho-analysts. They are no more in default than all others who speculate on the mind and treat its disorders.

“We all know that various physical conditions affect the life and the nutrition, and in consequence the functions of the cells and fibres of the nervous system. In the case of some of the simplest disorders of nerve function, proof of this can be obtained. It is assumed, and with good reason too, that complex disorders of nerve function—namely, mental symptoms—are associated in an analogous way with affections of nerve-cells and fibres. Materialistic investigations have, however, not led us very far, but fortunately mental symptoms have

a psychic aspect as well as a physical one. Let me explain this by a very simple illustration

“ I had a patient, a licensed grocer, who drank to excess and suffered from hallucinations of hearing. Why ? The physiologist answers, because the alcohol had poisoned the cells in his centre for hearing and affected their function. I next ask, Why did he suffer from these hallucinations when he was making out his bills ? Why were the remarks heard always in the nature of complaints of overcharging ? Why was he troubled by the voices of some of his customers only and not of others ? The physiologist is now silent ; the content of delusions and hallucinations is beyond his ken and his sphere ; can he tell what language a man spoke when alive or what he said by examining Broca's convolution ? The psychologist answers that the grocer is predisposed to receive hallucinations when he makes out his bills because, along with other factors, his conscience then reproaches him for dishonesty and he feels overcome by a guilty emotion. He hears the voices of those customers only whom he had overcharged, complaining that he makes them pay more than others for the same articles. Lastly, he hears the voices of those customers only who have telephones installed in their houses, and none of the others. These psychological observations are not only interesting but important, and anyone who ignores them and fixes his attention on alcoholic poisoning alone is pursuing an unscientific course, even though the psychologist does not cover the whole ground. Were the mental suggestion of the possession of a telephone and the sensitive soil of the guilt-stricken mind not essential elements in these hallucinations ?

The hallucinations did not occur when the patient made out the accounts of those customers who did not possess telephones.

“ We know, further, from clinical experience, that psychic factors of a special kind, if sufficiently powerful, may produce mental disorder in a person with a sensitive mind, not necessarily abnormal or diseased, which psychic therapy is able to remove. Thus had the licensed grocer inherited this mental disposition, the threat of exposure, disgrace, and ruin might have produced the same hallucinations as he suffered from, without the aid of alcohol. So also, a girl may react to a disappointment in love by an hysterical symptom or a fantasy, and she can be cured of her faulty adaptation to the needs of her environment by psychic means. And in still more serious mental disorders, the psychic element plays its part, but in these the foundation of the disorder may be sunk so deeply in the hidden recesses of the mind that only psycho-analysis, of all the known methods at our disposal, can reveal it.

“ Let all beware of adopting to psycho-analysis the attitude of Thomas Carlyle to evolution, who dismissed that doctrine as false because its views were intolerable to him. But, he admitted, he could never read a page of the stuff ! It is necessary not only to read and understand the doctrine of psycho-analysis, but also to put it personally to the test of clinical experience before expressing decided views about it.

“ I am, etc.,

“ GEORGE M. ROBERTSON.

“ *University of Edinburgh.*

“ *Dec. 25th, 1922.*”

It will be noted that Dr. Robertson believes that ideas can be studied without considering brain-cells, and quotes in his support one who in his time was a very great authority on neurology, but we may remind him that Dr. Hughlings Jackson wrote long ago and that things have not stood still since his day.

True the onus of exactly explaining the relation of mind and matter does not rest upon psychoanalysts, but what we can fairly demand of them is that they should not build a whole system of new treatment upon an untenable working hypothesis.

In the third paragraph it is admitted that in certain cases proof can be obtained that physical changes in the cells and fibres of the nervous system may produce disorders of function. Then he states that it is assumed with good reason that mental symptoms may be likewise produced. This seems in itself to answer the previous paragraphs, and moreover it is quite fair to expect that if we have already advanced so far we may in the near future go much further.

With regard to the dishonest grocer and his auditory hallucinations, we think that Dr. Robertson has been too ready to assume the silence of "the physiologist" and others. We have not the whole history of this case, but probably the man had been worried by his customers and especially by those who had telephones. In houses a telephone is often so situated that other inmates overhear one side of a conversation. It must therefore have been very troublesome for the dishonest grocer to discuss his delinquencies with those who attacked him through

the telephone. As a consequence he specially feared them and *remembered* them. We have seen that in hypnotism the suggestions of the operator are received and acted upon because the association tracks corresponding to these are free and others corresponding to the stimuli of ordinary environment are more or less dormant. It is presumably just the same in the case of auto-suggestion, and in this way we should explain the hallucinations of hearing in the dishonest grocer. His nervous system (cortical cells) were very impressionable, thinking about his misdeeds focussed attention on the reproaches, and at last the impressions so produced upon the auditory centre took on the character of spoken words.

The concluding paragraphs might have been more conclusive if accompanied by statistical proof—a pious opinion is very satisfying to him who holds it, but not necessarily convincing to others. Besides, we have already quoted Dr. Rayner, who obtained such excellent and sometimes rapid results by simple reasoning. Psycho-analysis may be a most excellent method even if it rests upon insecure foundations, but if so it ought to be possible for one who has so many patients under his care as Dr. Robertson to give the required proof.

Among leading medical men there are some who do not desire to commit themselves to any definite opinion as to the value or the reverse of Psycho-analysis. This is quite explicable, because to arrive at a definite decision it would be necessary to spend much time in investigating the matter and they may not have it at their disposal. When, however,

they introduce the subject in lectures to students, they lay themselves open to criticism, and for this reason we shall now quote from the "Progress of Medicine and the Retarding Influence of Credulity," by Edwin Bramwell, M.D., F.R.C.P. (The inaugural Address, Moncrieff-Arnott Chair of Clinical Medicine, *Edin. Med. Journal*, January, 1923).

" . . . within recent years the part played by the sub-conscious mind in the production of symptoms of mental origin has attracted much attention. That sub-conscious memories and ideas may interfere with the stream of conscious thought is recognized by all. We all know well how difficult it is to concentrate and think connectedly when we have, to use popular language, some worry on our minds. We try to forget our worry and anxiety, but none the less it keeps bobbing up into the field of consciousness and interfering with the stream of conscious thought. Further, it is a matter of common knowledge that memories and previous thoughts long forgotten may be recalled by an association of ideas. Now, while these complexes, as they are termed, may remain dormant in the sub-conscious mind, the work of Freud and his followers has shown that in some instances they may continue to influence the conscious mind just as do the anxieties and worries which we try to forget, and that they may thereby be responsible for originating a neurosis, or, as we now prefer to term it, a mental illness. But Freud has not only emphasized the part played by the sub-conscious mind in the production of such symptoms, for he and his followers have opened up new possibilities by devising methods to which

the term psycho-analysis is applied, whereby the content of the sub-conscious mind may be brought into the field of consciousness when the patient's mental attitude may be dealt with by a process of re-education. The methods of Freud have been received with some degree of prejudice, partly because of the stress which has been laid upon a sexual factor, although Freud uses this term in its widest sense; and partly since psycho-analysis has been practised by many who have not had the wide training and experience which should form a necessary preparation for one who proposes to apply himself to the practice of this subject. While the Freudians have provided us with a working hypothesis of much value, there are one or two prevalent misconceptions in relation to psycho-analysis which call for correction. Thus the somewhat widespread idea that psycho-therapy and psycho-analysis are synonymous terms is quite erroneous. Psycho-therapy we employ in the treatment of every case with which we meet, while psycho-analysis is a term applied to particular methods of psycho-therapy which are only to be employed in specially selected cases in which other legitimate psycho-therapeutic measures have failed to effect a cure. Further, it must not be supposed that psycho-analysis is a panacea in the treatment of the neuroses, as one might be led to believe from the statements sometimes met with in the lay Press. . . ."

No doubt owing to limitations of time and space Dr. Bramwell must have felt himself unable to do justice to the subject of Psycho-analysis, but in that case would he not have been better advised to

omit all mention of it in an introductory lecture to a course of practical medicine? Having read the paragraph it is difficult to recognize more than a trace of the real thing in his description. We do not think psycho-analysts often use the term "sub-conscious mind." Is it quite accurate to suggest that Freud believes that complexes buried in the unconscious "continue to influence the conscious mind just as do the anxieties and worries which we try to forget"? We can imagine an enthusiastic disciple repudiating such moderate opinions, for would he not insist that the disturbing complexes are hidden deep down in the unconscious—not at all like those troubles we remember but desire to forget? Moreover, is it not a tenet of the Freudian faith that when a thought or wish which has been kept repressed in the unconscious and caused a symptom is brought back to consciousness a cure results? It is hardly consistent with such literature as has been accessible to the writer to say that psycho-analysts believe that complexes while remaining dormant may influence the conscious mind. They seem rather to look upon the unconscious as a seething cauldron of repressed wishes and ideas forcibly endeavouring to escape. Again, we do not find much mention of re-education excepting perhaps in the writings of Jung, who, as has been seen, often does not see eye to eye with Freud. If the last named be correct in his belief that the sexual factor is of prime importance, there ought to be no prejudice on this account, but if there were, "using the term in its widest sense" does not seem calculated to disarm criticism. For instance, the intro-

duction of childish sexual perversions, the Oedipus, Electra and other incest complexes and Anal Erotism would all seem calculated to increase rather than diminish prejudice. When Dr. Bramwell tells his students that Freudians have provided them with "a working hypothesis of much value" he ought at the same time to explain to them its merits and demerits, if he thinks any exist, and above all inform them wherein lies its special value. Finally, he might have extended the warning given in the last sentence so as to embrace certain sections of the medical Press.

We have suggested that many medical men, whether neurologists, alienists or physicians, have probably hesitated to express opinions because they have had neither time nor inclination to investigate the subject. This by no means applies to all the leaders in medicine, and we shall conclude by putting before the reader the views of some distinguished physicians and scientists.

Extracts from an Address by The Rt. Hon. Sir Clifford Allbutt, K.C.B. From The Lancet, October 7th, 1922.

" . . . The popular psychology of the day is an eminent instance of false science; of the mischief of borrowing the terms of science for talk about notions which do not answer to the requirements of science. The so-called 'psycho-analysis' has no units, no measurements and no way to any, no controls, no precise definitions, no separation of objective from subjective evidence. These talkers may be working

in the sphere of philosophy, metaphysics, ethics, statecraft, or what other great subject you will, but they are not in the field of science; and to pretend that their matter is science is to strain language and to deceive ourselves. From a sham sociology there may be some benefit as a vaccine or antigen to call forth the protective forces of a nation against infection; if sham psychology has some indirect virtue, as yet it is hidden from us. It is one of the misfortunes of science, as it is of social adventure, that every new point of view, as soon as revealed but in part, is mobbed by a crowd of half-educated thinkers, among whom fanatics and impostors find many dupes. Nay, even pickpockets are now appealing to their judges to regard their cases from the 'psychological point of view.' . . .

"And as to dreams, is it unfair to say that the interpretations given by psycho-analysts to the dreams of our modern Jacobs and Daniels are incredible nonsense? Surely these divinations are worse than unsubstantial or extravagant! In the lack of precise definitions, what is formulated as the 'sub-conscious' cannot contain more than the records of past and so far inferior experience; indeed the conscious merges so gradually, and with so many ebbs and flows, into habit and automatism that the very distinction is a vague one; anyhow we cannot get more out of a pot than has been put into it. Complete sleep is dreamless; dream is the awakening of the brain by parts; could we see the brain we should probably perceive faint blushes wafting here and there, stirrings dependent on incidental influences. Conversely, we often become

aware of the falling of portions of our brain into sleep; when we see the tea being poured out of a vineleaf we know that the rest of our brain will soon drop into slumber. Healthy young people fall asleep and awake at once; others awake and fall asleep by bits, as an irritant from the stomach, or a defect in an arterial twig may determine; or again as a self-torturing worry denies sleep to its central seat. But in these dreamy fluctuations of cerebral tides and bays there are no divinations or moral revelations, nor resurrections from prophetic depths of the cerebral cell. They are responses to cutaneous or visceral stimulants, or signify some intrinsic change such as a local arterio-sclerosis. . . .”

Extract from a Review by Sir Bryan Donkin of “The Psychology of the Criminal,” by M. Hamblin Smith, M.A., M.D. British Medical Journal, December 2nd, 1922.

. . . “It is impossible within the limits of this notice to attempt an adequate criticism of the doctrines on which the author relies for his contentions. But it may be briefly noted that the hypothesis of the ‘unconscious mind,’ with all that it is held to imply by those who regard it as an established ‘discovery,’ is but an elaborate and complicated guesswork and wholly lacks scientific verification. One may search in vain in the writings of the originators and disciples of the various schools which hold this doctrine in common, however much they may differ *inter se* on more or less important details of practice, for anything like a clear setting

forth of the exact meaning they attach to the terms 'mind' and 'consciousness.' Without some consensus on the extent and content of the fields of mind and of consciousness, the concept of the 'unconscious mind' is at least extremely nebulous; and, unless it be assumed that the innumerable processes of cerebration and nervous action which persist while the individual subject is quite unaware of them are to be declared as 'mental' phenomena, the very notion of the unconscious mind will 'pass into nothingness.' Even apart from its usage in the newly formulated hypothesis of the unconscious mind, the meaning of the term 'unconscious,' as often applied to actions and thoughts and desires by many speakers and writers, is generally vague and mostly misleading. The psycho-analytic schools, however, treat the 'unconscious' as if it were a recognized and definite compartment of a somewhat indefinite whole called Mind, and apparently hold that in this compartment are retained in potential or actual activity all the impressions that have been instinctively experienced or otherwise learnt during an individual life from its outset. Many of such memories, as all must agree, can be instantly recalled on receipt of the appropriate stimulus; but many others, and especially such as are related to instinctive desires and have unpleasant associations, are held, on the hypothesis in question, to be preserved and active in the unconscious mind, having been purposively or otherwise repressed thither by the conscious mind. In view of the indefinite nature of what may be implied in the term 'consciousness'—that 'vague and treacherous word,' as some psycho-

logist has styled it—it appears that the basic principle of the methods of psycho-analysis is a highly fanciful and unverified assumption of a vast region of the mind, the most important contents of which are consciously—or unconsciously—repressed and purposive activities, frequently or constantly struggling, in the case of large numbers of persons, to escape from this repression which they suffer from the counter-activity of the conscious mind, or of some special factor of it assumed to exist, and to be delegated to carry out the repressive function while the whole mind's personal proprietor is quite unaware of the process. . . .”

Extract from a letter on Psycho-analysis by William Elder, M.D., F.R.C.P.E. British Medical Journal, January 6th, 1923.

. . . “Do physiologists accept the many conclusions on which psycho-analysis is based? Do physiologists admit Freud's theory and interpretation of dreams, the *via regia* to psycho-analysis? Are their views not more in accord with those shortly stated by Professor Berry? Are Freud's views as to a censor between the unconscious and the conscious mind accepted by physiologists? Is it a reasonable hypothesis, far less being in accordance with what physiology teaches, to suppose that in each of us there is a censor, nominally on a lower level than consciousness, endowed with ideas, knowledge, ingenuity, and imagination which make the plots of a Conan Doyle and his creation Sherlock Holmes pale into nothingness?

“This censor is supposed to have more knowledge

than the conscious ego, and to act by keeping some of that knowledge from and practically deceiving the conscious ego, not only in dreams, but in certain mental states. Can anyone imagine anything having knowledge and yet not being conscious? Yet this censor, by means of symbols, etc., of which it seems to have at its disposal an enormous vocabulary, transforms the information it possesses; works out elaborate plots in order to do—what? To deceive the consciousness! In dreams the censor transforms the ‘latent’ content of the dream into the ‘manifest’ content. In doing so it may reverse it, use one thing for another, one symbol for another, do almost anything with it. The ‘manifest’ is what the dreamer dreams; the ‘latent’ is what the interpreter imagines it was before it was censored. Physiologists have, of course, long recognized the importance of inhibition in all nervous processes, but the Freudian censor goes far beyond that. . . .”

Extract from letter by Prof. Berry of Melbourne University. British Medical Journal, December 9th, 1922.

. . . “It may be objected that the examples cited are from the writings—perhaps ‘wanderings’ would be a better word—of lay people. This is readily admitted, but it shows the extraordinary fantasies to which psychology may lead, and, what is worse, there are signs that this ‘sloppy thinking’ is permeating the medical profession, and the time has come to ask the reasonable members of that profession to get back to nature. Get back to the

natural facts of the nervous system. Let medical men who psycho-analyse dreams read their physiology first, and remember that dreams are merely afferent impulses from enteroceptive, proprioceptive, and exteroceptive sources running riot among the cells of a brain where control has been removed by sleep, and that beyond the fact that a dream is a jumbled-up and disorderly manifestation of previously acquired afferent impulses, stored up in granular and short association cortical cells, it has no psychological significance whatsoever.

“To the scientific study of the phenomena of mind there can be no possible objection, always provided it is based on a thoroughly sound knowledge of the nervous system, not only of man, but of vertebrate animals also, and this knowledge, this modern knowledge, the lay psychologist has not, nor does it appear that some of his colleagues in the medical profession are much better off in this respect.

“From the luxuriant mass of verbiage in which the psychologist delights, there occasionally emerge a few facts worthy of investigation. My experience has been that neurology can explain these facts better than can psychological speculation, and, as a university teacher, it is my duty to insist that those who are to teach psychology to medical students shall at least have an adequate knowledge of the functions and diseases of the nervous system, and that their theories shall accord with known facts.”

With these quotations from the words and writings of men well known in medicine and science we shall conclude this chapter.

CHAPTER VI

CONCLUSION

THE writer has thus endeavoured to provide a critical study of the present position of Psychoanalysts and Psycho-analysis. It is the custom of the former to answer criticism by the suggestion that those who are not of their number are incapable of judging. This we cannot accept, for it is contrary both to precedent and commonsense. At the risk of repetition we must emphasize the fact that medical theories can only be judged by their effects and that the latter can very easily be demonstrated by the aid of statistics.

It is well known in the history of medicine that new remedies which have been vaunted as specifics have on further examination been discovered to be useless, or occasionally even harmful. We need only instance the wave of enthusiasm which passed over the medical world on the first introduction of tuberculin, which we now realize on the whole to have done more harm than good, as it was then used. Yet a reference to the medical and lay literature of the period will show how men hitherto regarded as careful scientific observers were led to believe that they had attained such results as we now realize to have been impossible. There have been many other instances of the same kind of thing,

but we need not enumerate them, as this single example is all-sufficient to illustrate our point. These men who injected the old tuberculin and recorded cures were just as honest as it is possible for any psycho-analyst to be. They had been led to hope great things from the new discovery and they were prepared to find what they expected and longed for. It was, however, realized at a comparatively early stage that the original tuberculin was dangerous and that its frequent use would have to be discontinued.

Now if those who were honest believers in its efficacy had refused to be convinced and had moreover asserted that in order to get full benefits, it was necessary that the remedy should only be administered by those who had spent years in acquiring the necessary technique, they would have been in exactly the same position as those psycho-analysts who refuse to all outsiders the right of criticism. This, we think, meets the question of precedent.

Commonsense may be defined for our purpose as that attitude of mind which makes us refuse to accept the inherently improbable without very strong evidence. It is for the reader to judge whether or not the hypothesis, or perhaps we should say hypotheses, upon which psycho-analysis rests come into this category, and also whether, even admitting them as legitimate premisses, some of the deductions drawn from them are not too far fetched to meet with acceptance from the ordinary man uninfluenced by shibboleths, pseudo-scientific jargon and profound faith in the dicta of one man.

By the open-minded critic it must be admitted that considering all the circumstances of the case and the apparent weakness of the evidence, it is surprising that the doctrines of the new cult should have had even the moderate support from the profession which has been accorded them. We have already considered the question whether, hidden away somewhere in the depths of the voluminous literature which has been accumulated, there may not exist some more definite evidence than can be found in the text-books, but we arrived at the conclusion that there was probably none, because, had there been, it would have been adduced in rebutting criticism.

In the absence of such evidence we are led to ask whether any logical defence of Psycho-analysis has ever been offered. Here too we must confess that it may have been without our seeing it, but if so, it has not been reproduced in such recent controversies as have come within our cognizance. So far as the writer has been able to observe, psycho-analysts when criticized adopt one of two methods. Many of them appear to think that passive resistance in the form of silence is their best policy, while others undertake a defence based upon premisses which, as we have shown, would only have any validity on the assumption that Freud's dicta are to be accepted as infallible. In the preceding pages it has been attempted to show—and we think with success—that Freud's hypothesis is in all respects contrary to probability, and that to argue from it as from a fact is little short of ludicrous.

In the March number of the *Empire Review*

there is an article by the present writer.¹ In it appeared in a condensed form most of the points which have been discussed in greater detail in the preceding chapters. In the June issue of the same journal was published a reply signed L. G. R. which well illustrates what has just been said, and for this reason we shall quote it verbatim :

(Psycho-analysis. A reply to E. C. M. From the *Empire Review*, 1923.)

“ Unlike most opponents of Psycho-analysis, E. C. M. gives an accurate account of the main conceptions in the Psycho-analytic theory. The theory of Psycho-analysis and its complications are complex, and it is no easy task to condense successfully the voluminous works of Freud and Jung (to mention no others) without giving an entirely false and crude notion of what their ideas really are. E. C. M. has, on the whole, performed this difficult task in an impartial and detached spirit.

“ But when he begins to comment upon these theories, he does not display the same scientific detachment. His first point is that Freud and Jung do not agree upon certain fundamental aspects of the Psycho-analytic theory. Quite true. The Psycho-analytic theory (like all scientific theories) is merely a working hypothesis. A vast amount of work still remains to be done before a dogmatic ‘ cut and dried ’ formula can be agreed upon. As yet, the merest fringe of the subjects suitable for investigation by the Psycho-analytical method has been explored.

¹ This appeared over the signature E. C. M.

“ Still, E. C. M. states (not perhaps without reason) that before dealing with disease and undertaking actual treatment, something more solid should be demanded. I admit that. My opinion is that, at present, Psycho-analysis, as a method of treatment, is still in the experimental stage. I do not believe greatly in the Therapeutic value of Psycho-analysis. The process in an analysis is too long and clumsy, the technique of the analyst is too intricate and too dependent on his or her personality, in short, every analysis, at present, is an experiment. Of course this method has proved successful in numerous cases. I was myself analysed successfully for a War Neurosis of a distressing nature. I believe it has been found that patients most amenable to treatment have been those suffering from some form of psychic sexual disability or perversity. Nevertheless, at present, I think the method is too clumsy, laborious and uncertain to be prescribed as a regular form of medical treatment. On the other hand, I think there can be no doubt that in the future it will become the most valuable form of treatment for all functional mental diseases not directly traceable to organic causes.

“ His criticism of Freud's interpretation of dreams is rather beside the point, and, I am afraid, displays a certain degree of prejudice based upon our insuperable dislike of admitting what is displeasing to our self-love. And here may I say that the unpleasant aspects of Psycho-analysis have been exaggerated, not only by its opponents but also somewhat perversely, I fear, from a malicious

delight to *épater les bourgeois*, by its exponents. I must confess I fail to see why people should get so 'worked up' over the unpleasant nature of Psycho-analysis. If Freud proves, as he does prove, that the basic, elemental, primitive, deeply buried desires of our 'unconscious' revert to primal wishes wholly and unutterably repugnant to our 'conscious' mind, there is surely no reason to display any emotion in the disclosure at all? The ordinary adult, even though not a trained scientist, might be expected to show nothing more than a keen and tolerantly detached interest in this exposure of his 'lower self.'

"To return to the Interpretation of Dreams, E. C. M.'s theory is, of course, no theory at all. It merely says dreams are the result of 'sensory stimuli.' They probably are; but the dream content is a psychic phenomenon and cannot be explained in terms of physiology. Give two people who are asleep an identical stimulus, they will not have identical dreams. Nothing more need be said. As a matter of fact, Freud's Interpretation of Dreams is a most remarkable piece of deductive reasoning; and if the author had written that book and nothing else, he would take his place among the first of the original thinkers and scientists of this age.

"E. C. M. next infers that when Psycho-analytic treatment has been beneficial, it is as the result of suggestion on the part of the analyst. This is an impossible argument to confute. I can only say that no reputable psycho-analyst uses suggestion. The Psycho-analytic attitude on suggestion is that

it is worse than useless, the theory being, that by suggestion you only impose another repression on the top of those already existing, thus (possibly) curing the symptoms, but leaving the fundamental trouble untouched. Finally, as I have already said, the Therapeutic value of Psycho-analysis, at present, is small. Possibly its value to medical science will never be very great.

“Along other lines of enquiry the Psycho-analytic method has already produced promising results. Pfister, notably, has applied it to education and sociology, Abrahams and Ranke and others have done extremely interesting work by applying the method to the study of myths, folk-lore, savage rites and comparative religion. Freud himself has blazed the trail for some very interesting analyses of historical personages, contemporary novels, etc. In short, the theory is one of universal application in the realm of mentality; and I think it will be found in time that the Psycho-analytic theory will mark a place in the history of mankind comparable to that produced by the great generalizations of Copernicus, Newton and Darwin.

“Be it noted that, like the theories connected with the names of Copernicus and Darwin, that of Freud, when first launched upon the world some ten years ago, was greeted with howls of rage and execration, whose fury is only now slowly diminishing. It is a fate which inevitably awaits every original thinker of genius.

L. G. R.”

Certainly L. G. R. makes admissions which we

should not expect from a believer, and of these the most important is that after having himself been psycho-analysed, he does not believe much in psycho-analysis as a remedy, although he qualifies this by the expectation that in the future it may become valuable in treatment. One statement obviously discounts the other.

He states that Freud proves certain things, but the fact is that he proves nothing and can prove nothing. L. G. R. in his second paragraph tells us that the psycho-analytical theory is merely a working hypothesis. How then does Freud obtain any material as premiss? and if he has no accepted premiss to argue from, he can give no proof.

The comparison of Freud with such men as Copernicus, Newton and Darwin strikes us as extraordinary and the fulsome praise of that author's work on Dreams as unreasonable. The writer has read it over repeatedly and has been able to find less reasoning than unsupported assertion. The unconscious, the significance of dreams and the dynamic psyche are all taken for granted and such argument as is adduced is founded on their existence. We have shown that there is no place in scientific physiology for the unconscious in the Freudian sense and still less for the other two. Curiously enough, with regard to the somatic theory of dreams, *i. e.*, the view that they are due to actual stimuli, L. G. R. speaks of it as if it emanated from the present writer, whereas Freud in his work makes it abundantly clear that it is widely held by physiologists generally and devotes pages to its discussion. This looks as if L. G. R.

had not carefully studied "Interpretation of Dreams," and yet he thinks that it entitles its author to rank among the first thinkers and scientists of the age. The claim need not be seriously considered, but that it should have been made not for the first time tends to confirm the writer in his view that psycho-analysts often lose all sense of proportion. What could we not prove if we were allowed to make our own premisses? Yet their supporters do not seem to see this. We have quoted L. G. R. in order to prove that they appear to be unable to grasp the fact that so long as they cannot adduce evidence in support of the unconscious, the significance of dreams and the dynamic psyche, they are beating the air.

For our part we refuse to believe in this triad and in any deductions drawn from their acceptance, but we shall for a moment consider a few difficulties which must arise even were the psycho-analysts right.

We have already described the processes used in analysis and dream interpretation.

Let us now turn to another phase of human nature and consider how this must of necessity influence the responses obtained by the analyst. Those of us who think at all realize that we are creatures of moods. All are not equally susceptible to such variations, but to some extent at least they are liable to be so affected. It may be that a man's digestive system influences his outlook on life, or there may be some real trouble as a cause, but, being human, he will have his good days and his bad days. On the former he is optimistic, and

on the latter pessimistic. On one of them a worrying incident is looked upon lightly, on the other it tends to assume the magnitude of a great disaster. Let us suppose that he goes to an analyst on the former. His ideas will be of agreeable things, it may be of a holiday in prospect and that he pictures to himself pleasant days spent as he loves to spend them, but if he should be analysed on the latter, the current of his thoughts will be gloomy and free association will elicit mental pictures of disastrous import. We should hardly expect that the results of analysis would be at all similar on both occasions, nor would it be conceivable that the current of thought could flow in the same direction on both occasions.

Perhaps moods are best exemplified in the case of a pregnant woman of the leisured class who has no important duties to—as the phrase goes—“take her out of herself.” She will in all her surroundings have reminders of her condition, so that it will be more or less constantly in her thoughts. Owing to some bodily variation, so subtle perhaps that it may defy detection, she too will have her good and her bad days. On the former, she will dwell upon hopes for the future—what happy times she, her husband and child will have together. She will make plans for the career of her baby and think of the pride of herself and her husband in that career. She will anticipate success for the infant if a boy, and companionship for herself if it turns out to be a girl, and in such thoughts she will find happiness and comfort. If, however, she be not in good spirits, there will occur fear of death during childbirth.

The risks and anticipations of pain and suffering will be uppermost in her mind. She may wonder what her husband will do when she is gone, whether he will marry again and compare her to her disadvantage with the new wife, whether the step-mother will be good to her child if it survives, and about many other sad things.

Again, after the event is over, there will be a mind occupied with quite other matters—household arrangements, domestic interests, studying the ways of the baby, and such like.

Thus in the same individual we may have three forms of mentality due to variations of bodily conditions, and we should say that the results of analysis on different occasions would necessarily yield quite diverse results.

Our deduction from what has been just stated is that the mind of an individual is subject to so many variations that it is quite impossible to analyse it, or perhaps a better way of expressing our meaning is to say that the analysis of one day would not be accurate for another.

Those of us who disbelieve in the theories of psycho-analysis propounded by Freud would perhaps be quite willing to admit a subordinate value in the procedure were it not for these changes of mood. Thus were the mind of an individual anything approaching a constant quantity, it might very logically be argued that by analysis we should be able to map out the direction of thought currents. Thus supposing the same idea were always to start the same train of thought, we might gain some information as to the working of a particular mind.

As we have endeavoured to show, however, the condition of the brain varies and produces different moods, which word we find defined in the dictionary as "temporary states of the mind." That these temporary states are enormously influenced by bodily changes can be shown by many examples, but one more will suffice. Most men have on occasion spent a convivial evening and dined, as the phrase goes, "not wisely but well." They have during the festivity been at their happiest and put all care behind them, thinking only of good fellowship and the other pleasant things of life. Next morning, however, the outlook has been one of gloom—irritability, a jaundiced view of everything, with perhaps a headache thrown in, made happy thoughts impossible, and it is in such circumstances that small worries take on gigantic stature. Surely the minds are different although the individual is the same. Such instances make it difficult to conceive that, even if psycho-analysis were everything its supporters assume, it could ever claim scientific results, because the mind of the patient may—probably will—change from day to day according to the influences which have been brought to bear upon him. The change need not be very great, but as we have shown by the above examples, it may be very great.

Presumably psycho-analysis has been chiefly practised upon the neurotic, but those physicians who adopt it in practice have themselves usually been analysed. Indeed by most authorities this is considered a necessary preliminary.

We cannot help wondering how many people of

strong individuality would care to confide their inmost thoughts to another. Even the best of us must at times have things pass through our minds which it would be most repugnant to put into words at all and which we should always wish to guard as private. Yet those about to devote themselves to psycho-analysis have to begin by revealing to another all they hold most secret and most sacred. It sounds uncommonly like martyrdom, and to us it seems that those who are able to carry it through conscientiously must have characters of a peculiar type. If it be so, we may perhaps thus account for the fact that psycho-analysts are influenced by faith in Freud rather than by logic.

Of course, as we have seen, the object of analysis is to reach complexes which are supposed to be buried in the unconscious. It is assumed that they have been thrust into this abyss as being unsuitable—incompatible with the Reality Principle according to Freud. To us it seems highly improbable that such memories as the analysts unearth have ever been really forgotten. Each one of us presumably can analyse his own mind, and in doing so will realize the existence of certain sentiments which he desires to keep to himself and does keep to himself.

For example, we all most heartily condemn the snob and the toady, and yet how many of us have never sinned in this way? We may have described our actions to ourselves as dictated by legitimate pride, ambition or self-respect, but we have known all the time that we should describe similar behaviour in another as snobbish. There are so many qualities which receive from individuals

different names according as they are possessed by themselves or others. Thus what in one case is firmness becomes obstinacy in the other—reasonable caution changes to cowardice—thrift appears as meanness, and so on. Yet in all such cases the person himself, if he possesses a good brain and uses it, knows perfectly well that the real *rationale* of his actions is what it is. He may try to delude himself and ardently desire to do so, but to his chagrin finds he cannot. He would be much more comfortable if he really could relegate the unpleasant truth to the unconscious, for if he ceased to be conscious of his real motives, he would feel himself a much finer fellow. We are quite ready to admit that in many instances it is most desirable from the worldly point of view for an individual so to delude himself, but assuming him to be of normal mentality, he will not really forget, although it may suit him to refuse to admit the facts even to himself.

Take the case of a politician. He may not, very likely does not in private life, feel any overpowering emotion with regard to the particular cause he advocates, yet on the platform his success will be exactly proportionate to the amount of it he is enabled to simulate, for it is now realized that emotion can be transferred to others and particularly is this the case if those others are collected in crowds. If he were to submit to psycho-analysis we can imagine the results of free association being somewhat as follows: "I am ambitious and desire to get on; to do so I must show earnestness and conviction; this is best done by a display of emotion and by putting the other side in the wrong—(per-

haps here resistance occurs)—Am I really so interested in the cause? What is my real motive (again resistance). It is the advancement of myself (again resistance). If I saw a better chance of rising in the opposite party, I should be willing to change my views.”

Certainly in such a case there would be resistance, but it would not arise from forgetting and it would not require a psycho-analyst to elicit the truth, which is all the time within the subject's own knowledge.

Our point is that by careful self-analysis intelligent people can dissect their own motives, but of course the process would not always give pleasure, and in that case is usually avoided—or if we prefer the word, resisted. In the case of a professional man who prided himself on his honesty, it might be excessively inconvenient. If, for example, he were consulted in these terms: “I know that, being such an upright man, you will do the best you can for me,” his vanity would be gratified, but suppose all the time he knew that for the particular process in hand the services of a rival practitioner would be more serviceable, then what psycho-analysts call a “conflict” must arise. Honesty would urge a course of action in direct opposition to ambition. Yet the man, if he cared to think out the situation, would be perfectly cognizant of the contending lines of thought. Most likely he would act as worldly wisdom dictated, and while not forgetting, would cease to think.

Again, there is the case of jealous people, ever ready to make mischief and to discredit those who

in their imaginations displace them. They pervert and contort the truth or substitute falsehood, but if they pause to think they must know perfectly well what they are doing, but it does not suit them to analyse their own motives. Nevertheless they do not actually forget in the real meaning of the word.

It has been said with perhaps some truth that if a lie be sufficiently often repeated the liar himself eventually may come to believe it, but in a mind of this type it is extremely difficult to imagine a conflict occurring in the sense of the psycho-analyst.

We have already suggested that as to the significance or the reverse of dreams, every educated person is competent to form a reasoned opinion from his own experience. Only as it seems normal to forget them after waking, we should not recommend a detailed study of many dreams. This can only be done by keeping paper and pencil at the bedside and noting the contents immediately upon awakening.

The writer has in this way kept records of a few dreams and gives them for what they are worth.

Dream I. August 7, 1922.

Dreamed of climbing through a narrow opening in a hedge situated below the level of road; there were improvised steps of branches and a narrow opening to get through to the road.

Also of shooting, but finding, as a rabbit was expected, that he had no gun.

Also having had his hair parted at the side (it is parted in the centre) and a good deal more of it than is actually left.

Also of looking for country quarters and finding water supply defective in farm house where there was a dim recollection of meeting a number of people.

Dream II. October 31, 1922.

Argument as to the dates of G. and C. (both well-known cricketers, the latter being a personal friend). Bet proposed. Thought that as he had seen G. a grown man at the public school where he was educated, that he must have preceded C., who was nearly his own age.

Dream III. November 13, 1922.

Dreamed of two eminent ophthalmic surgeons, R. and W. Lady to be operated on by the latter. He thought he was too old and suggested it, but felt he was straining etiquette.

Dream IV.

Dreamed of illness of great friend, a well-known consultant whose son is also a leading physician. The latter laid great stress on the weight of patient's feet. He asked why. Dream ended.

Dream V.

Dreamed of well-mannered friend cutting cake, then putting crumbs on cake knife into his mouth; afterwards left knife with cake.

Also vague dream of someone connected with shooting abroad.

The first dream, if we adopt the symbols of Freud,

might be interpreted as extremely indecent—the narrow orifice of the hedge, ascending steps, the gun, the dream of water. The writer, realizing this, carefully analysed his thoughts and could not detect anything suggestive of either erotism or indelicacy, but neither did there seem to be anything of the will to power of Adler, nor the solution of conflict according to Rivers.

Dream II. is very simple and it is difficult to see how even the most ardent interpreter could discover any latent contents. The only feature of interest is that it contains elementary logical thinking. The same may be said of the third and fourth dreams, while so far as the writer remembers the unmannerly behaviour in the fifth caused no sensation of surprise. The reference to shooting abroad is too vague to justify further notice.

The dreams tended further to convince him that such nocturnal fantasies are chance products due to some accidental and usually undetectable stimulus.

Having thus submitted Psycho-analysis to such criticism as it seems to merit, we arrive logically at the following conclusions :—

- (1) That the whole scheme rests upon pure hypothesis or a series of hypotheses.
- (2) That these hypotheses are so improbable as to vitiate their use as legitimate premisses.
- (3) That it is unjustifiable to deduce from them a method of treatment.
- (4) That, this having been done, there is no evidence of its success.

- (5) That it is still less justifiable to conclude that small children are sexual perverts and to read unpleasant meanings into their innocent remarks.
- (6) That psycho-analytical literature teems with unsupported assumptions of a bizarre kind, as, for instance, those concerning anal Erotism and the " Trivial incident " described in Chapter V.
- (7) That no proof has been advanced to show that dreams have any importance whatever.
- (8) That attempted interpretation rests upon no logical basis and that the methods adopted may result in anything or nothing according to the taste of the interpreter.
- (9) That psycho-analysts are either unable or unwilling to discuss their theories on the basis of logic and common sense.

Until these objections are answered we must look upon Psycho-analysis as unscientific, and decline to believe that it has established for itself any position in medicine. Resting as it does upon assumptions and not upon facts, there is little to justify the attention which it has succeeded in attracting. That it has done so may, as before suggested, be ascribed to the fact that its sponsors have introduced it into medicine under a pseudo-metaphysical guise. Borrowing the term Unconscious from such authors as Schopenhauer and Hartmann, they proceeded to endow it as they chose

with such qualities as they thought good for their purpose without waiting to be certain of its existence. They then launched themselves upon a stream of semi-scientific jargon and by the force of words made their way into the realms of medicine. There they encountered little serious opposition, partly, no doubt, because medical men incline more to the study of the material than the metaphysical and frequently feel themselves at a disadvantage when they encounter the purely philosophical, which often seems to them another term for sophistry. Few of them have for this reason seen fit to challenge the premisses upon which the new cult has been built up, and as a result pure psychologists have been led to infer that Psycho-analysis has been accepted as a recognized method of therapy. In this way it has hitherto acquired a surprising immunity, both sides declining to throw the first stone at what each has thought to be the *protégé* of the other. In the preceding pages, however, we have been able to quote eminent psychologists and still more eminent physicians who have spoken with no uncertain voice.

After going to press there appeared *A Critical Examination of Psycho-Analysis* by A. Wohlgemuth, D.Sc. (Lond.), which had just been published, and is so important that it has been thought well to add a brief reference to his views in the form of an Appendix.

APPENDIX

DR. WOHLGEMUTH is a well-known scientific psychologist, and, looking at Psycho-analysis from a somewhat different angle, seems to have arrived at conclusions very similar to those enunciated in the preceding pages. As there is very little space at the writer's disposal, he has determined merely to quote a few of the most striking passages from Dr. Wohlgemuth's work. He would, however, urge those who have read this book also to study the other so that they may realise how much can be said against Psycho-analysis and how little room there remains for anything that can be urged in its support.

"In dealing with the Freudian 'Unconscious' I endeavoured to show its absurdity, pointing out that it was a contradiction in terms " (p. 236).

"I made the criticism of Freud's Traumdeutung, etc., the main theme of my third chapter. I pointed to the strangeness of the procedure of Freud's followers in requiring their critics to disprove the correctness of the Traumdeutung. Anyhow, the fact that they do so shows, in my estimation, that they are, if only dimly, aware that they have not been able to prove their doctrine. Numerous examples are to be found in my exposition of Freud's way of 'reasoning.' He makes an assertion, defends it on the ground of its plausibility, and then on the next page he refers to the assertion as a 'fact,' or 'as I have shown or demonstrated,' etc. For instance, he asserts that the dream is a wish-fulfilment. The objection that there are dreams which apparently are not so, he meets with another assertion, that such dreams are distorted, that the manifest dream content is something wholly different from the latent dream content. This for him constitutes a proof, and he refers to it henceforth as 'the fact of dream distortion.' Most of Freud's proofs consist of this argument in a circle. Another way he adopts is to answer imaginary critics of his assertions. Thus, *e. g.*, objections to his method of arriving at the latent dream

content he refutes, apparently to his own satisfaction. But if these answers are dissected and examined, as I have done, they are invariably found to be meaningless or to be false or to be valueless. Thus his defence of his dream analysis, I showed to contain five points, every one of which was invalid " (p. 237).

"All this distortion, condensation, displacement and what not, are mere devices to give Freud greater latitude for his interpretation " (p. 238).

"With reference to 'forgetting,' I had to controvert the psycho-analytic dictum that unpleasant experiences were more easily forgotten than pleasant ones, as Experimental Psychology has shown without any doubt that there is no difference whatever between the forgetting of pleasant experiences and the forgetting of unpleasant ones. I showed by actual analysis that one can 'prove' whatever is wanted. I then exposed once more the utter superficiality of Freud's analogical 'reasoning' " (pp. 243-244).

"After having waded through the psycho-analysis of little Hans, which is reeking and teeming with suggestion, to read Freud's remarks upon it and upon its critics simply takes one's breath away. Here they are again : 'I know that not even by this analysis shall I be able to convince anybody who does not want to be convinced, and I continue the working out of this case for those readers who have already convinced themselves of the objectivity of the unconscious pathogenic material, not without emphasizing the pleasant knowledge that the number of these latter is constantly increasing.' A truly Cagliostroian gesture " (pp. 245-246).

"Only when, owing to propaganda of psycho-analysts in the press, the general public began to take an interest in the subject, but especially when I saw that some medical men and, worse still, educationists appeared to be taken in by the psycho-analytic confidence trick, did I decide to warn the unwary " (p. 246).

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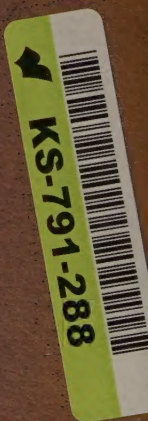
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